

# REFORMED CHURCH MESSENGER

## A Prayer for Friendliness

O God, Thy love makes possible beautiful and fruitful relations among men. In the beautiful character we see the evidences of Thy indwelling spirit. In man's purpose we see the working of Thy plan. In man's greatness we see something of the transcendent grandeur of the destiny which Thou hast set for him. Thou art not simply a great unifying, all-inclusive unit or force or power. Thou art not a mere agent to make possible the orderly running of a world or the arrangement of the affairs of life. Thou art a Friend. Thou hast made possible in human life the beautiful relations of friendship and brotherliness.

Thou hast made man great, but Thou hast also made it possible for him to establish relationships with the great—with friends, with great literature, art, poetry, music, painting, sculpture, and many other advantages which are a delight to him.

We need, O God, the ever-present spirit of friendliness. Our social work is as nothing if individuals cannot and will not be friends. Our group effort is weak if it does not come from united friends. Our characters and our inner spirit depend for their strength upon the radiance and refreshing stimulus of friendship. Human relationships are successful only when they are between friends.

Make us friends, O God, with all those with whom we at any time are associated in any way. Make us friendly with the entire world, and infuse into our Churches, schools, institutions, and societies the beautiful influence of sincere friendliness. Then we may better serve Thee, the supreme Friend of man. Amen.

—Richard K. Morton.

## Inspiration

Faces, faces, faces,  
Drifting by on Life's great sea;  
Hailed, then forgotten in passing,  
As they have forgotten me.

But now and then a single face  
Stands out from all the rest,  
It seems to come alive and speak,  
To call forth all my best.

Those eyes have glimpsed what others miss,  
There's an understanding smile,  
Then reassurance lights the way  
That had been dark the while.

For heart has searched another's heart,  
And soul communed with soul;  
Has shared the problems, pains, and fears  
That lie this side the goal.

And from a hearty handclasp,  
A flash from eager eyes,  
There comes new strength to weather storms,  
New hopes to gain the prize.

And though the tides may sweep along,  
Though miles may grow between,  
There lives the memory of a FRIEND  
That's cherished, and kept green.

—Grace H. Poffenberger.



Consistory of St. Stephen's, Perkasie, Pa., the  
Rev. Howard Obold, pastor.

Last Row—A. Hoot, W. C. Void, F. Heyder,  
A. E. Flagler, A. Durner, C. S. Wampole, H. H.  
Moll, M. Thatcher.

First Row—E. A. Butterwick, H. I. Moyer, H.  
Mangle, Rev. Howard Obold, W. W. Cronthamel,  
I. M. Frederick, Dr. O. H. Strouse.

(See news item in this issue.)

PHILADELPHIA, JANUARY 23, 1930



## ONE BOOK A WEEK

### WHITHER CHRISTIANITY?

Some of the most famous books in the history of religious thought have been of the nature of symposiums. One has only to recall "Essays and Reviews" of 70 years ago, which, written by a group of liberal scholars, stirred the whole English speaking world. Not long after came "Lux Mundi," written by a group of Anglo-Catholic scholars under the direction of Bishop Gore, defending the ancient creeds but accepting the critical results of Old Testament scholarship. This again stirred the religious world to the depths and called forth innumerable articles in the reviews and not a few books were written in reply to it. About ten years ago "Foundations" appeared, written by a group of Oxford men under the direction of Canon Streeter. The essays in this book were written by individuals, but only after each subject had been thoroughly discussed by the whole group in several meetings together. This gave a sort of unity to the book which otherwise it might not have had. One could catalogue several more of such books, but these are perhaps the most outstanding.

There have been several such books published in America, but none that have attracted quite so much attention as those mentioned above. I do not think that quite so much care was given to their preparation and perhaps there was not

sufficient co-operation in the writing. But the method seems to have a sort of fascination for groups of like-minded men and every once in a while a new symposium appears. One has recently appeared ("Whither Christianity?" edited by Lynn Harold Hough and published by Harpers, New York) which bids fair to command unusual attention from all thoughtful people. A group of fifteen distinguished preachers of several communions have attempted to answer the question "Whither Christianity?"

Dr. Hough tells us, in the Introduction, something about the origin of the book. It grew out of a conversation in Dr. Hough's study between Dr. Reinhold Niebuhr and himself. Men about the United States and Canada "who were intellectually aware and who had proved themselves in the pastorate were selected." There were three meetings of as many of the group as could be got together. However, it soon became evident that the distances on this continent were too great to fully carry out this plan of co-operation, but the chapters were sent around to the various members of the group for criticism and suggestions before they were put into final shape. This gave something of a composite authorship to the book. As a matter of fact there is a rather remarkable unity to the book—at least the unity of a decidedly modern and liberal point of view. One can find here a coherent expression of the point of view of the liberal wing of the Church toward the Bible, the great Christian doctrines, science, religious education, the sacraments, prayer, the person of Christ, Christian

unity, and the attitude of the Church toward social and international questions. (One misses a chapter devoted to the nature of the Church, for agreement upon this must precede any real step toward organic unity. Is this omission due to a decline of interest of liberal Protestants in the Church? One of the most interesting as well as most beautifully written chapters in the book is that by Dr. Gaius Glenn Atkins: "The Sacramental View of Life," but even here there is nothing about the nature of the Church itself.)

It would be invidious to pick out any one or two essays in this book as being more interesting than the others or more fundamental and valuable to Christian thought. Some essays did impress me in these regards more than others but that does not necessarily mean anything. All of them are suggestive and of real worth, and worthy of careful reading by every one who is interested in the presentation of the unchanging gospel in terms that have meaning to the modern mind. Dr. Hough's opening essay in which he deals with the new tendencies of science, philosophy and materialism Christianity has had to meet in its triumphant course is one of the most interesting surveys I have read. The authors of these illuminating essays are: Albert W. Palmer, Richard Roberts, Miles H. Krumbine, Russell Henry Stafford, Charles W. Gilkey, Reinhold Niebuhr, Albert Edward Day, Gaius Glenn Atkins, Ralph W. Sockman, Douglas Horton, Justin Wroe Nixon, Albert W. Beaven, George Pidgeon, Joel B. Hayden and Dr. Hough.

—Frederick Lynch.

### PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

Our family had an unusual experience on Sunday evening, Jan. 5, when they attended in a body the evening service at Salem Church, Allentown, Pa.

They had been invited by the Consistory of the Church and they sent closed cars to take them to the Church and bring them home again.

The service was a repetition of the Christmas pageant, "Jesus, Name of Wondrous Love." The Allentown Symphony Orchestra assisted in the pageant.

A painting by Orlando Miller effectively showed the scene of the nativity. This, with the living figures representing the characters involved, and the play of colored lights produced a telling effect.

The entire pageant was very effectively rendered and our family enjoyed a rare treat.

Our family attend Church whenever possible in the morning; and attendance at this evening service was quite exceptional.

### A Pacific Coast Visitation

Our introduction to California was not by way of Hollywood but through the gates of a Missionary Society, as becomes one who represents an institution of learning bearing that honored name, and especially one whose daily thought and task of teaching is the important subject of Christian Missions. When we arrived in Los Angeles and called at the home of Rev. Mr. Evemeyer, our genial friend of "Easton Days," we found a note tacked on the door: "Please call at the Church." Immediately upon arrival, we were ushered into the lecture room of the spacious Church, where the Women's Missionary Society was in session under the able direction of Mrs. Evemeyer. A lecture on Arabia was being given by a returned missionary, and the interest of these Christian women was keen, for the subject of Christian Missions in Arabia is in itself fascinating. It was a pleasure to add our greetings and a brief word on the

Mission House. Dr. and Mrs. Evemeyer have done a splendid piece of work in the First Church, both in building and organizing, and have set the pace for future organizations on the coast. The spirit of the people of the First Church is most cordial and they have become adept in the art of bidding the stranger welcome. No member of the Reformed Church going West need remain homeless spiritually. The fine edifice with its ecclesiastical and esthetic appointments is peculiarly inviting to the worshiper and the pastor's message will warm and strengthen the heart. Mr. and Mrs. Evemeyer have built a fine spirit into the Church which had been assembled by the industry and early earnest efforts of the Revs. A. Lienkaemper and F. von Gruening (both Mission House men). The latter wore himself out in the re-establishment of that Church. After all, every success is a matter of leadership. Rev. Mr. Evemeyer does not only hold citizenship but leadership and ably represents all interests of the Reformed Church in Los Angeles, a true pastor and minister to his people and to the stranger within the gates of Los Angeles. If everything he had planned and envisioned on the Pacific Coast would take on definite form, we would have Churches in many growing and expanding centers of California. His one weakness is that he almost "kills his guests with kindness in entertaining them." Brother Schmuëk who recently came from Baltimore to direct the work in our Second Reformed Church out in the Hollywood and Beverly Hills district, also has a fine Church and a noble people. We are indebted to our brother for a fine Christmas festival of the Sunday School, which we were privileged to attend. His energetic leadership will soon make itself felt and if Reformed people moving into his district will worship with his people, they will receive strength and add strength to the Church. The Japanese Mission is active and the brief moment we spent there hearing our Japanese children sing their Christmas carols and learning the Christian Gospel under the able leadership of accomplished Japanese teachers, gave us a thrill. The Japanese Mission in San

Francisco, which was however not in session when we made our weekday visit there, offers abundant opportunity and social work under the large number of Christian Japanese of that throbbing city. Brother Kowta, able leader and pastor, had just received reinforcement by the recent nuptials which brought into our work there a genial and able Japanese companion and worker.

We brought the welcome rain with us as we arrived at the beautiful city of Portland, Oregon, and it stayed with us during the entire period of our visitation. No one offered us an umbrella, as it was considered quite the fashion to "get wet." Coming from a "wet" state like Wisconsin, we should have been acclimated quickly, but the "dew did not take." One must have an "Oregon" nature to enjoy the Oregon winter climate. Though we could not see the natural beauty in which Portland abounds, not even Mt. Hood (excepting on the pastels painted by our artist preacher, Emil Lehrer), yet through the mist and clouded sky, we could see the outlines of the mighty mountains and fertile valleys through which the silver lines of streams and rivulets are drawn like so many silver threads. But the people in Oregon are even finer than nature. We felt their heart-touch in the kind invitation of the honorable president of P.-O. Classis, the Rev. A. Lienkaemper, who had arranged our itinerary to cover every Church in the field. And to this itinerary we adhered religiously, addressing the people of all the Churches as far west as Tillamook and as far south as Salem. Everywhere we were most royally welcomed and given a respectful hearing. Our good Brother Gottlieb Hafner was the first to entertain us and we spent happy hours in his home where we met and conferred with the Consistory until midnight Saturday, Dec. 7. The beautiful Church was filled Sunday morning and the people showed great interest in the work of our Mission House. The labors of our good brother in this Church have been highly spiritual. The people are Bible-minded and worshipful. Some members of this

(Continued on page 20)



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## EDITORIAL

### BARKING AT THE SUN

We have no reason to suppose that our readers are much concerned about the book on *The Twilight of Christianity*, by Dr. Harry Elmer Barnes, of Smith College, who has won considerable notoriety as an iconoclast, but whose bark is much worse than his bite. His book is so radical, so extreme, so preposterous—in a word, so thoroughly bad that it is calculated to do much less damage than if it were tempered by an attempt at fairness and a constructive contribution of common sense. It may, however, be of interest to note that this professorial attempt to dispose of Christianity is dedicated to John H. Dietrich, (former Reformed Church pastor) whom the author calls "the foremost American exponent of a civilized religion." A "civilized" religion, a la Barnes, is "a secular religion devoted to the cause of making this life here on earth more pleasant and worth while." In his dogmatic attack upon "all that remains of supernaturalism," Mr. Barnes thinks hospitably only of those who leave little or no room for Jesus Christ in the religion of the future. He believes that "the most dynamic influence in American theology today is Dr. Albert C. Dieffenbach, (another former Reformed Church pastor) now Editor of the Unitarian organ, *The Christian Register*. Barnes says flamboyantly that there is "more theological dynamite in Dr. Dieffenbach's own book than in the entire Bible from cover to cover."

In this connection, however, it may be interesting to quote so eminent a Unitarian as Dr. Harold E. B. Speight, who writes in *The Christian Leader*: "Those whom Dr. Barnes recognizes as the heralds of a new religion, the first to appear that is worthy of emancipated minds, are (in addition to Dr. Dieffenbach) those Unitarian humanists who are discarding the idea of God as once and for all invalidated. . . . But the judgments of Mr. Barnes, on page after page, suggest that he has viewed all facts that he has come across, and particularly all the statements in the books he quotes, as grist for his mill, *determined in his selection by the case he has decided to make against Christianity*. We suppose that Robert Ingersoll served a useful purpose in his exposure of crudities in religious thought, but we never think of him as a constructive con-

tributor to the cause of a better religion. Vigorous, bold, scathing, cocksure, open-minded in one direction but 'unalterably opposed' to movement in any other, Mr. Barnes is a modern Ingersoll. In the meantime, men who have faced all the difficulties that he enumerates but who have approached them from the side of religious experience and judged them in the light of that experience, will continue to regard Jesus as worthy of somewhat more than the superior trivialities of clever wise-cracking."

Well, a little child can tear the loveliest flower to pieces; but it takes a God to make that flower and clothe it with fragrance and beauty. Professor Barnes seems to enjoy nothing so much as to tear down what he does not like. Another Unitarian, Dr. Snow, says of him that "as a wrecker he goes about his task with evident zest—such zest as a boy might put into the congenial labor of pulling down the school-house in which he has suffered painful hours for his own good." But long after he and his kind are forgotten, the Gospel of Jesus Christ will continue to do its regenerative and redemptive work in human hearts, and the day is coming when the knowledge of our Lord shall cover the earth as the waters cover the great deep. But even as dogs bark at the sun and bay at the moon, so in every generation there have arisen puny men who have tried in vain to dim the effulgence of the glory of Him, the Sun of Righteousness, who hath risen with healing in His wings.

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### DR. MOTT'S RINGING MESSAGE

Miller Hall of the Schaff Building was the scene of a dinner of exceptional interest on Jan. 13, when a group of the Foreign Mission leaders of various communions gathered to hear a prophetic message from Dr. John R. Mott on the outstanding impressions of his most recent trip around the world. For 40 years Dr. Mott has been one of the most intelligent and far-visioned travellers on the face of the earth, and that he ranks high among the supreme missionary statesmen of all time is generally conceded. It is always an inspiration to come into touch with his consecrated personality and to hear his wise and persuasive messages. On this occasion Dr. Mott stressed in memorable fashion the following convictions strengthened



by the great trip from which he has just returned: I. The people of the world are bearing an almost impossible economic burden. In some of these non-Christian lands the monthly income of an entire peasant family averages \$1.50 in gold. Over 50% of the Korean farmers are in debt. It remains true that 100,000,000 people in India and about one-third of the immense population of China never go to sleep with their physical appetites appeased; always they are hungry. Maladjustments in society, the burden or armaments, etc., combine to make a tragic situation. II. The nationalistic spirit is more aggressive and has more sense of direction than ever before. Never in all history was there a moment quite like this. III. Internationally the outlook is more favorable, in spite of the fact that misunderstandings between the nations remain the rule rather than the exception, unjust treaties and ancient prejudices cause multitudes to "oscillate between fear and cupidity," and, alas, 30,000,000 men are under arms. Yet today there are twenty voices and pens raised for international understanding, goodwill and co-operation to one on any of Dr. Mott's previous world tours; light is being turned on the darkest problems and places; a new generation of youth who have visited and studied in other lands is coming more and more into ascendancy, and the pacts of peace are helping mightily to create a new atmosphere, a nobler psychology. And across the world over 30,000 Christian missionaries are acting as ambassadors, interpreters and mediators—hastening the coming of a new and better day. IV. Organized Christianity is, however, working under terrible handicaps—chiefly by reason of its increasingly intolerable divisions, its inadequate leadership, and the liability arising from the glaring faults of so-called Christian nations. V. The influence of Jesus never was so widespread, so penetrating, so transforming. Over 10,000,000 pairs of eyes in Asia alone are now fixed upon the abiding, the super-human, the inescapable Christ. What a deepening challenge to us to do our part in unveiling His face, so that men may see Him as He is! VI. A quickening of the social conscience across the world is most noticeable. It proves again how wrong are those shallow thinkers who sneer at the reality of sin; for with increasing holiness comes always an increasing sense of sin. VII. There is a changed psychology—and the "defeatism" which surely invites defeat is being displaced by a deepening certainty. It is the day for great affirmations, for contagious convictions. We see not yet all things subjected to Him—but we see Jesus. And that vision quickens us to march with conquering tread to certain triumph.

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### "MATING MINISTERS AND CHURCHES"

Dr. John R. Scotford, the well-known clergyman, author and lecturer, many of whose articles have appeared in the MESSENGER, is the author of a new book of 196 pages (The National Publishing Company, Philadelphia, price, \$1.50), on the subject: "Mating Ministers and Churches." This is certainly a timely and suggestive theme. What sort of pastors do the Churches want? How may a congregation find the proper pastor? How should the minister seek a pastorate? How can a pastor give the best service to his congregation? Mr. Scotford discussed these questions with about fifty prominent pastors of various denominations and we are told that their composite ideas formed the basis of this valuable contribution toward the solution of a vexing problem.

It is needless to say that no system now employed in any Protestant communion is perfectly satisfactory. Our own system is much criticized, and there are very few, indeed, who would claim that it is ideal. Every year tragical mistakes are made and many good men have been kept out of places where they might have done a most useful service, because there was no proper agency at hand to bring about desirable results. Both the minister and the congregation have an "employment problem" of great importance and one of the valuable parts of this book is a description of the methods in vogue in various Protestant communions today. It is always interesting "to see ourselves as others see us." We believe our readers will be interested, therefore, in the description which this Congregationalist author

gives of the Reformed Church in the U. S. We will excuse his continued use of the word "German" (discarded since 1863) in describing our Church, or in differentiating it from our sister communion, because of the rather eulogistic references which he makes to us. We realize that it would not be difficult to start an argument among our readers on some points in his characterization, which is as follows:

"True to its ancestry, the German Reformed Church is a substantial institution. Her places of worship are sturdily built and scrupulously scrubbed. Her ministry is thoroughly trained. Careful pastoral work is preferred to spectacular preaching. Members are recruited by means of the confirmation class rather than the evangelistic appeal. The most popular way to enter the German Reformed Church is to grow up in it. The strength of this denomination is concentrated in a few localities—Pennsylvania, Ohio, and Wisconsin. The Eastern congregations have long since forgotten the German language. In Ohio German services persist, although most of the worship is in English. The western Churches are more likely to retain the tongue of their fathers. The theology and practices of the Churches vary with their location. The Pennsylvania Churches are 'high Church' in their liturgy but broad in their doctrine. Ohio is more conservative in its teaching but simpler in its worship, while some theological sticklers are to be found in the northwest. The scheme of organization is quite similar to that of the Presbyterian Church except that the Classis takes the place of the Presbytery, and that *the denomination has remarkably few paid officials*. Committees from the Classis perform many of the functions which are usually entrusted to state and district secretaries. Aside from the general secretaries at Philadelphia and the editors of the Church papers, the Reformed Church has no overhead. The constituency of the German Reformed Church comes from the substantial middle class. The minister is not expected to supply the congregation with a series of new experiences, but is looked to as a pastor and friend. The man who is genuinely helpful to his people will generally remain for a long time in one parish. *There is less uneasiness on the part of both Churches and ministers than in most American denominations.*

"Machinery is provided for effecting pastoral changes. Once a year every minister has the opportunity of notifying the Synodical committee on vacancy and supply if he desires a new charge. A confidential list of men willing to move is then prepared and sent to the Committee on Vacancy and Supply of each Classis. When a minister resigns, this Committee offers its services to the vacant Church. As the opportunity arises the names of men who desire to move are suggested to pastorless Churches. There is nothing compulsory about this arrangement. Churches may call men who are not looking for a call, and ministers may make their own approach to vacant Churches. Sometimes the name of a man will remain on the list of those desiring a change for many years without any opportunity offering itself to him. But in many instances the Committees on Vacancy and Supply are able to effect changes in an orderly and unembarrassing way. The Reformed Church in the U. S. A. has 1,735 Churches, 1,330 ministers, and 351,000 members."

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### CHRISTIANITY AND THE AMERICAN CONSTITUTION

In the MESSENGER of Jan. 2, an editorial on "Christ Or Caesar" quoted a United States Senator as declaring that "if any of our citizens preferred the teachings of Christ to the demands of the State, there was nothing left for such citizens but to 'get out' of the country." A few days later, United States District Judge Warren B. Burrows upheld the Department of Labor in refusing American citizenship to the Rev. Dr. Douglas Clyde MacIntosh, Dwight Professor of Theology at Yale, who had rendered a notable service to the A. E. F. during the World War as a chaplain and Y. M. C. A. worker. This remarkable judicial deliverance deserves to be quoted in every religious journal. Its salient point is as follows: "... it appearing that the said petitioner, *considering his allegiance to be first*



to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified, it is directed that the petitioner is not attached to the principles of the Constitution of the United States, and further decreed that said petition for citizenship is denied."

It is certainly to be hoped that this decision will be appealed to the highest courts in the land, and that it may not be permitted to stand. It puts the case before us, however, with extraordinary clarity, and constitutes a challenge which the religious forces of America should be glad to accept. We shall now see if the Supreme Court is ready to assist in the attempt to dethrone God. Dr. Fosdick was evidently right in saying, in a sermon quoted in the MESSENGER, that *the supreme rival of Christianity is the cult of nationalism*. "Just as in the days of Diocletian believers who refused to sprinkle incense on the altar of Caesar were thrown to the lions, so today men and women who put conscience above country are being rejected by our government as undesirable citizens." The Council for the Prevention of War blames this "ungodly policy" on Secretary of Labor James J. Davis. Whoever is responsible, we share in the widespread belief that such a method of selecting American citizens does not represent the true spirit of America. We are not ready to believe that the United States will imitate Russia in declaring for atheism and against religion. And yet here we have the issue squarely put: *May an American citizen put the will of God first or no?* Nothing is more certain than this: *"Where God is not first, He is not God."*

The *New York World* ably states the situation in these words: "The language employed by Judge Brown is startling. It sounds very much as if he had had his tongue in his cheek and had deliberately stated the law which the Department of Labor enforces in such a way as to reveal its absurdity and thus to invite a higher court to blow it up authoritatively. For we can hardly imagine that a United States judge really believes that a Protestant clergyman must put his allegiance to the will of God below his allegiance to the opinions of the Department of Labor as to what are the principles of the Constitution. It has always been supposed until recently that Christianity was compatible with the American Constitution. The Department of Labor must be aware that this view is widely held; in fact, so widely held that Christians have been elected at one time or another to every office within the gift of the people. It may have heard that one of the teachings of Jesus is the injunction to render unto Caesar the things that are Caesar's, and to God the things that are God's. It will have trouble, we think, in persuading the American people to admire a construction of the law which makes Caesar the sole judge of what an honest man may render unto God. Americans may be prepared to admit that the border-line cases are sometimes difficult to define, but unless we are greatly mistaken they will not tolerate a form of government in which Caesar's opinion is everything and the conscience of the man is nothing. For such a system of government would amount to the deification of the government in principle, to the deification of the Congressional majorities and administrative officials in fact. To such depths of nationalistic superstition the American people have not sunk."

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## FELLOWSHIPING WITH OUR CHILDREN

Because the learnings of the first five years of a child's life are so extremely significant, the Christian educator is placing more and more emphasis on the necessity of linking the home definitely with the religious educational enterprise. Parents who are eager to set the feet of their children on right paths and to prevent the serious emotional and social difficulties which frequently beset boys and girls will need to answer some very searching questions.

1. *Are we worthy of respect?* Is the truth which we demand from our children betrayed by the concealments, the evasions and the twistings of language by which we ourselves live? Can younger people depend on our dealing with every situation frankly and justly? Do we punish because we are angry? Or do we correct behavior

by facing the facts with children and by leading them thus to come to their own decisions with reference to what they have done and to what it is proposed they shall do? Are we reliable? If we tell John that we will play with him at 7 o'clock in the evening, what will we do if 7 o'clock finds us much engrossed in the reading of a good story or in the repairing of the family car? When we say religiously "Honor thy father and thy mother," to what extent are we worthy of honor?

2. *Do we live on comradely terms with our children?* Do we answer all their "Why's" patiently and frankly? Are they gradually learning to foresee the consequences of going this way or that and guiding their conduct accordingly? Do they consider a thing wrong because we disapprove it or because they recognize at least some of its consequences to be undesirable? Do we rule them by fear or fellowship with them in love? When questions come to their minds or when they face difficult issues, do they feel free to come to us for conference or do they shy away from us because they cannot regard us as friends and comrades? Do we command them to be still or do we guide them in worthy activities in which they find delight?

3. *Do we really know our children?* Have we availed ourselves of the results of psychological, physical, and sociological investigations concerning the nature of childhood and the most promising method for its nurture? Are we attempting to govern our household by general rules or are we learning to deal with each child as a distinct individual? Do we base our efforts to teach children to pray and to be good, on sound laws of learning, or are we content with the repetition of prayers that we memorized when we were young and with stern insistence that the children must do as we say?

4. Is the atmosphere of our homes Christian? Can our children grow up in the midst of such everyday kindness and reverence that the religious attitude toward life will naturally and inevitably become a part of them?

—F. D. W.

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## ARE YOU INTERESTED?

We hope all MESSENGER readers have noted the announcement of the Miller Memorial Fund Prize Essay Contest for 1930. Surely a good many of the pastors and people of our Church want to share in this Contest this year, not only because of the generous prizes offered, but because of the good which may be done by the co-operation of many. The subject is, *"The Place and Power of the Church Paper in the Christian Home."* This is a theme which assuredly deserves the earnest and prayerful attention of our people, and it is hoped that such general interest may be stirred, both among the ministry and laity, that our denominational efficiency may be increased to a marked degree.

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## The Parables of Safed the Sage

### THE PARABLE OF THE MIKE

I went unto the Radio Station of WXYX that I might Broadcast. And the Operator said, I judge this is No New Experience for thee.

And I said, I have done it often.

And as the Clock was at the Hour Appointed, the Band ceased playing, and the Announcer said, We now are to hear Safed the Sage.

And I was standing at the Microphone, which is a Round Instrument with the One Eye of a Cyclops, and I spake unto it. And before me was no other Audience save only a Clock that I might know how to cease exactly One half Minute before the end of an Half hour. And I spake unto the Mike. But as I spake I looked beyond that one-eyed thing of Metal and I beheld men and women and children in many places who might be hearing what I said.



"And when I ceased, the Announcer handed me a slip of paper, saying, Please call such and such a number on Long Distance, and Reverse Charges.

And I did so. And a voice came to me across a Thousand Miles, saying, Oh, my friend, Safed, dearly beloved and longed-for, I, thine old friend, am bed-ridden and far away, and I have heard nothing in months that hath done me so much good as thy Voice. For I heard thee as if thou hadst been in this room, and thy words do me good like a Medicine.

And the next day came a Letter from a friend in another city. And then came a letter from a man in the wilderness who watcheth for fires, and then one from a Lonely woman in a Light House. And some of the letters were from Strangers who lived far away.

And I said unto my soul, I spake by faith into the earless eye of the Mike, and not one of these persons was in my thought. Yet I believed that somewhere my words would reach the ear of Human Folk and that my Message would be Welcome. I, having the same spirit of faith as the prophets of old, who said, I believe, therefore have I

spoken, I also believe and therefore speak. And now behold what hath God wrought. For I have been heard by friend and stranger, over a radius of more than a Thousand Miles, and to some of them have I brought Comfort and Hope. And yet no human face was before me but only the Mike.

And I was thinking of these things when I sought my Couch. And I kneeled down beside my Bed, and I said, Oh, my God, whom mine eye seeth not, it hath often been unto me a matter of wonder and perhaps of doubt that I could speak unto Thee through the Thick Darkness and be heard and answered; as I have spoken through the air unto people dwelling afar whom I saw not and have been heard, so help me to believe and not doubt that this voice of mine doth reach Thine ear. Thou art a God afar off; yet hear me, O God, in heaven Thy dwelling-place, and answer on earth, even as I have had answer from my fellow men who dwell afar.

And I heard in mine heart an answering Voice, and I knew that I had been heard.

## Says President Stratton of M. I. T.,

*"Religious Leaders, Like Scientists, Desire to Distinguish between the True and the False"*

EDWARD H. COTTON

People are interesting. In fact, what is more interesting than a man or woman who has the "It" complex. I have found distinctive personalities in the backwoods of Maine and in Massachusetts fishing villages. I have also found them in positions of influence. But the difference is chiefly one of opportunity; perhaps a little difference in the convulsion of the brain.

Dr. Samuel W. Stratton, president of the Massachusetts Institute of Technology, is one of those interesting personalities. One of the pleasures of interviewing is not only to catch the play of fancy and reason as the person being interviewed is talking, but also to observe emotions. Words are more or less smoke screens, anyway. Dr. Stratton, like some others in positions of influence, has been annoyed and misquoted by inquisitive, overzealous journalists. When a leader of affairs consents to talk for publication, the least one can do is to state his position with accuracy. To be misquoted is particularly irritating to men of technical training, because they have learned to place high value on facts as they are. Reporters who have made them say what they did not say have taught them to be wary of publicity men. As Dr. Stratton explained, one does not need to falsify. Accurate statement always carries more force and conviction.

I assured Dr. Stratton, when I called on him at his office at the Institute of Technology in Cambridge, Mass., that our first intention was to encourage accuracy; and that, with this idea in mind, we were not willing to publish an interview until the manuscript had first been read by the person talked with. As soon as he realized this, Dr. Stratton talked freely of questions about which men today are doing much thinking. The hour was a profitable one for me, and should prove equally so for readers.

For a number of years, President Stratton taught mathematics, engineering, and physics in various colleges and universities. He has membership in several engineering and scientific societies. He went to the Massachusetts Institute of Technology as its president in 1923, and at an age when many men are thinking of retiring. The development and influence of the institution proves his vigorous administration.

He had just finished reading Professor A. S. Eddington's book, "The Nature of the Physical World," a book which has

proved to be significant in its effect on man and his place in the universe. He said that he did not wish to offer a critical estimate of the work; before he would attempt to do that, he would need to read the volume again, and perhaps a third time. He did, however, make observations.

"Professor Eddington emphasizes the fact," he said, "that knowledge comes only through the senses. He does not admit any information is the result of intuition. What is intuition, anyway? I do not know. Physical knowledge does not and cannot admit it. No doubt intuition has its place with such thinkers as the Hindu mystics, but not in technical education. Eddington speaks of frames of space. I presume he means conditions of space—cubes or chunks of space. After all, the question is one of divisions of knowledge. What you see may be accurate. What I see may be something entirely different and still be accurate. It is only that, influenced by different training and different surroundings, we observe conditions through different eyes. I suspect no one has yet seen the entire structure. All of us are limited so far as knowledge of the ultimate nature of man and the universe is concerned. We are acquiring more and more information every day. The time may come when we shall discover the constitution of matter. Perception through the senses will help. The microscope and telescope will help. Mathematical analysis will help. We must admit a difference between what the senses can perceive and what they cannot perceive—that is important. One is the human and physical. The other—well, science does not know. It respects the efforts of religious men and hopes they may reveal it.

"Now Eddington brings all this out, it seems to me, in clear, logical, convincing fashion. He is a great mathematician and investigator. He is in a position to interpret Einstein—no one more so. But I do not regard his book as such an interpretation. Professor Eddington points out that proof is not measurable. Here are two tables, he says. This solid table of wood, at which I am working, is a table one can touch and weigh. But that is not the real table. The real table is composed of charging electron, and space, mostly space. But we shall never see it, touch it, or weigh it. But because we cannot measure Eddington's hypothetical table with the yardstick does not prove its non-existence. We must take his word that

it exists, believing him to be an honest investigator. But we may contradict his position, and he will admit the contradiction; only he will ask for proof as convincing as the proof he offers. That is the position of every reputable technician and scientist that I know.

"I have found that the more a man of science knows, the less he declares that he knows. He has discovered such vast stores of unexplored knowledge that it makes him humble. That is why men engaged in scientific research make statements with reluctance. They are not willing to generalize. No doubt generalization has its place. Let me give you an illustration of the difference. One of the most persuasive preachers I ever knew was old Dr. Henson, a Baptist clergyman of note. I heard a sermon of his in Chicago once and have never forgotten it. He was at the old business of drawing comparisons between science and religion, and I expected a vigorous attack. On the contrary, he gave one of the best illustrations I ever heard of the different ways religion and science go at their problems. He said, 'When a plague sweeps over a city, religion says the Death Angel has passed that way. Science declares that it was a bacillus from a cesspool.'

"In the Institute here we are trying, as part of our work, to isolate and control the bacillus. We do not deny the part the Death Angel may play; only our business is to demand the proof. But that was merely said in passing. We have two departments in this institution. The object of the men in the chemical and physical laboratories is to get facts, determine scientific laws. The object of the men in the engineering department is to apply those facts and make them useful to the community. But you should talk with the investigators and the engineers who are directly engaged in the work if you wish to understand exactly what technical education is trying to do. In brief, we aim always to discover demonstrable facts, with the end in mind of building better and adding to general comfort and prosperity.

"And speaking of prosperity—I am not an economist, and do not speak with the authority of one—it seems to me that the recent overturn in the stock exchange reveals one of two things. Between the medical man in the community and the banker there is a similarity. The medical man is trying to promote a balance of



physical health; the banker, of financial health. The banker is entirely in favor of proper buying and selling, but he warns against unwise speculation. Young men ought to have instilled in their minds, so they will always remember it, that the first principle of sound finance is to know where and how to invest their surplus earnings. The rule is simple, almost too simple. Investors are not willing to be controlled by it. It is legitimate to buy real estate; the real estate may rise in value. But at the same time, others are purchasing real estate elsewhere on the same supposition. Each and every buyer anticipates an increase in values—that is why they bought. That is all right if values do rise; but sometimes they do not. It is simply a guess on the future, and is not sound financing from an economic point of view, as any honest banker will tell you.

"Religion to me is an expression of a

better life. We are probably better men today than people were in the thirteenth and fourteenth centuries. Had you and I been living in those days, we would have been sent to the stake, no doubt, for our views. Yet those people were as honest-intentioned as we are. They simply did not possess the knowledge. They were dogmatic because they knew no better. We know better. The power of expression grows, but that does not alter a fact. The fact existed then and exists today. I find that religious people are eager searchers after truth. I say scientific men compose a group of untiring workers impelled by a desire to distinguish the true from the false; but I am willing to say the same for most religious leaders I know—that much progress have we made during the last few centuries. What is the use of fretting because we have not yet determined the ultimate and absolute? I have never worried about the alleged conflict between those investigating the seen

and those investigating the unseen. There can be no conflict over truth; can there be? That objective is precisely what all of us are directing our energies toward."

As I passed out of the room and on down the corridors, my eye chanced on a display card including a picture of Dr. Stratton and a quotation of his offered to assist the Technology Christian Association in a campaign for funds then being conducted among the students. It seemed that the quotation rather aptly defined the president's influence:

"As an organization the Technology Christian Association stands for those ideals which we should like to have imbedded in the Institute. It gives a service to all undergraduates, particularly Freshmen, which cannot be measured in money. Subscription to its financial drive will pay a dividend appreciable to the student investor.

—S. W. Stratton, President."

## A Sheaf of Tender Memories

(A former president of our General Synod writes of former Southern Social Customs)

A few days ago I was requested, as I have often been, to take part in the funeral of an old-fashioned "black mammy," whose life had extended far back into the days of slavery. This was for me a peculiarly tender and pathetic occasion. I had known this woman all my life, and for many years she was at the same time both cook and nurse in my own home. Her life was a beautiful example of clean Christian service. She was one of the best Christians I have ever seen among white or colored people. Her faith was in "The Rock of Ages," and there was never any doubt in her mind as to the fact of her relation to her Father in Heaven, whom she loved deeply and trusted with all her heart. She was the true "black mammy" to the only child that came to brighten and bless our home. And down to the day of her death she loved him with all the sweet tenderness of the true mother. She was never happier than when she could do something for him. She watched his career through school life, college and medical college with the deepest interest. Always his visits to her were high spots in her happiness. Recently in her illness an automobile ride with him did far more for her than drugs could possibly do.

This good woman has entered into her eternal reward. She knew "Whom she had believed." It was a pleasure to testify at her funeral as to the many noble and fine qualities that entered into the making of such a fine character. How splendid it would be if many white people who have enjoyed superior advantages would show as deep consecration to the things that are worth while!

Several years ago I spoke at the funeral of this woman's mother, a true saint of God also, who had lived to be over a hundred years of age. Twenty years she was totally blind, but her mind was perfectly clear until her death at this advanced age. She told me many incidents of great historical interest, many of which have been put into print. She was a slave in the family of a son of my great-great-grandfather, who was killed in the Revolutionary War.

Emancipation changed customs of domestic life in the old-fashioned homes of Dixie. Before the war the colored people as a race were a different folk from what they are now. The social life of every plantation was greatly influenced by the institution of slavery. People unacquaint-

ed with the customs of those days will never have a just appreciation of the relation between master and mistress and slave. I was born after the Civil War, and so my knowledge is not perfect. But

### THE OLD GRAY GOOSE

My grampa's got an old gray goose,  
An' he's the meanest thing 'ats  
loose;  
He's got a great, great big, long bill  
An' he hardly ever keeps it still,  
An he kin make a lot more noise  
Nen kin a rejimint of boys.

That ole gray goose, he likes to slip  
Up behin' you an' take a nip  
An' he hardly ever keeps it still,  
Right on your leg, an' won't let go  
'Til some one gives him a crack or  
so.

He nipped my grampa onct an' he  
Whipped him so hard he let's him be.

He starts to scream when somebuddy  
comes,  
I tell you he kin make things hum.  
An' you can't hear what they're  
talkin' about,  
'Til you put that ole gray goose to  
rout.

Gramma sez he yells by note,  
An' I think he's almost got her goat.

We like ta go to grampa's to stay,  
An' kin use 'most anything in our  
play,

But whenever that ole gray goose we  
see,

We jes hurry past an' let him be,  
We don't try to fight him, fer  
'twould be our loss,

I'll tell you that ole gray goose is  
boss.

—A. I. M.

those whose eyes looked back into the days of slavery brought down to all of us younger people a fair conception of conditions prevailing in the former days. Indeed on many plantations freedom for the negroes did not bring about much change. The little homes occupied by them continued to be the places of their habitation. Thousands of slaves refused to leave kind masters and mistresses, and the work and social life went on about as in former days.

And so it came about that my childhood days were passed in the midst of such environment. I had my "black mammy" who loved me and whom I loved with all the wealth of a boy's genuine attachment. In later years I conducted the funeral of this dear good woman, and it seemed like officiating at the grave of my own dear mother, whom the angels had carried away when I was a child three years of age.

Slavery, in a sense such a curse to the South, has been greatly misunderstood and consequently to this day there are many who have never seen or appreciated its bright side. It developed many great characters in both races, but this type of greatness is rapidly passing away because conditions which gave rise to it have disappeared. The old men of the South who were slave-holders are growing fewer as the years rapidly pass. Likewise only occasionally do we meet an old-time colored man who politely takes off his hat in the presence of white people and assures you with evident great pride: "Yes, suh, Boss; I's a old-time slav'ry nigger." Those who know the "ole-time slav'ry nigger" are the ones who honor him most, and they are the ones also who desire that the rising generations shall preserve the memory of his great and splendid virtues.

The curtain has long since fallen upon the customs and manners of the old South. The present generation is living in a new South. The big plantations have been broken up into many smaller farms. Towns and cities, rich with great cotton mills and other manufacturing enterprises, have sprung up as by magic all over Dixie. Steam and electric lines and hard-surfaced highways thread the whole South. A fine large gas-generating plant occupies a part of the farm on which I was brought up. Every section is a busy hive of activity. And only the memory of the old times survives. Soon all those who lived in the former civilization, both white and black, will have passed away.

The curtain has fallen upon the life of the subject of this sketch. Her life would by many be called humble. And yet her influence in many other lives will be felt through the years. She did her best. She brightened the corner where her lot was cast. She lived her simple life, which in truth was a noble, a sublime life.

—J. C. Leonard.

Lexington, N. C.



## The Village and the Prince

BY GUSTAV R. POETTER

"From thee shall come a Prince"—Matthew 2:6 (Weymouth)

This is a quotation from Jewish prophecy, as recorded in the Old Testament. It was written in a time of Jewish history when the Jews were still expecting a Messiah to appear among them. That expectancy began in pre-historic days. It is not limited to the Jewish race but is found among the religions of all peoples. It shows the incurable religious character of man. Yet the key to the Old Testament is just this desire that a Redeemer will come who will help the Jews to rise to higher levels of the spirit, and would assist them to reach improved conditions even on earth. This hope of the Messiah influenced the Jews to wait upon the Lord God Jehovah. But where was He to be born? The prophets seem to limit his birthplace to Bethlehem. "From thee shall come a Prince."

Was Bethlehem one of the great cities of the world? Was it in the class of Rome or Paris or London or New York? Hardly, indeed, would we put Bethlehem in their class. Interesting as are those cities, yet they are not outlandish enough to be in the first rank. "Princes," as a rule, come from the outlands, the back districts, the despised small town. Yet it is the Prince who came from Bethlehem that gives it a crown of fame and its golden charter. And when you think about it, the really great places of the world, in a vital sense, are its little towns. We may parallel the prophet's words, and say, "And thou, Hodgenville, art not least among the cities of America, for out of thee shall come a prince." And who is the prince but Abraham Lincoln, the savior of the Union and the emancipator of the negro! "And thou, Eisleben, art not least among the cities of Germany, for out of thee shall come a Prince"—"The monk that shook the world." Martin Luther gave first rank to that humble village of Eisleben. "And thou, Bridges Creek, art not least among the cities of America, for out of thee shall come a Prince"—"first in peace, first in war, first in the hearts of his

countrymen"—even George Washington. And so we may pick out the greatest characters in history and we shall find that practically all of them came out of unknown villages and towns, sometimes hard to find even on a railroad map.

We should never forget that the only true measure of any locality is the quality of the manhood which it produces. Any other standard of greatness is impertinent. Thus a Greater Reading will not come from mere industrial and commercial and political improvement. Much as that may always be desired, and rightly so, it is a mistake even for the leaders of Reading to ignore the more important influences for betterment to be found in its many Churches and men of high moral and spiritual character. Take such out of our city, and what would happen? The answer would frighten us, and lead to de-

spair and death. We who profess and call ourselves Christians should ever allow our character to have its influence upon social conditions. And the influence should be so striking that our so-called leaders shall stop and look and listen to us. Weak-kneed Christians must awake and "put the armor on" that leads to aggressive possession of the land which is ours. Remember our Churches, therefore, will need our sympathy and our support, which must be the real thing, and not half-hearted.

The Prince of Bethlehem is a greater moral force today than when He was born there, and when He was "going about doing good." His birthday again brought His increasing rule to the attention of the world, at least for one day, if not more. His kingdom has not yet come in all its fullness, but it is coming and it is really growing, in spite of all appearances to the contrary. Let Soviet Russia hang Jesus in effigy and put a ban on His religion and all religions, and teach her children to believe that there is no God and exile those who are willing to suffer and die for Jesus—yet the Prince's business moves on and on and on, and one day will cover the earth as the waters cover the seas. The gates of hell shall not prevail against Jesus and His Church. Let the foes smile at the prophecy, "Peace on earth among men of good-will," but through President Hoover and Premier McDonald steps will be taken to hasten a warless world.

As the Wise Men or magicians came to worship Him in Bethlehem, and also brought Him gifts of gold and frankincense and myrrh, so should we, at least in spirit, act today and every day of our lives. And as the Star led them, so God's Word ever leads us to bow down before the new-born King, and to give Him everlasting praise. Ah, if we would be wise men, we shall let our Savior lead us to higher levels of the Spirit, and there open our eyes not only to the beauty of His life, but to His yearning desire to share that life with us here and hereafter.

### WHEN WINTER COMES

When winter comes and nature rests,  
While trees are still and bare,  
I seem to hear the happy dreams  
That fill life everywhere.

When winter comes and gurgling  
brooks  
Are frozen over quite;  
They seem to join the silent stars  
And dream of life's delight.

When winter comes and nature rests,  
I hear a glad refrain;  
I seem to hear the flowers sing,  
"Bright spring will come again."

When winter comes and nature's  
change  
Has crowned our heads with white,  
I seem to hear a triumph-song,  
"At last we've reach the height!"

—M. D. T.

## Why Congress Should Pass the Public Education Bill

BY JOHN S. HOLLENBACH

I shall endeavor to array all my reasons for the passage of the Public School Bill as supports of one all-comprehensive assertion. This bill should become a law because of the importance of our public schools in the making and in the maintenance of the nation.

In the Ordinance of 1787 we have a provision like this: "Religion, morality, and education, being essential to good government and the happiness of mankind, schools and the means of education should forever be encouraged."

Washington in his Farewell Address said: "Promote, then, as a matter of primary importance institutions for the general diffusion of knowledge. In proportion as government gives force to public opinion, it is essential that public opinion be enlightened." Horace Mann, who revived interest in our public schools in the early half of the nineteenth century, said: "The national safety, happiness, and prosperity can be secured only through free public schools, open to all, good enough for all, and attended by all." In addition to these testimonies to the need and value of our public schools we have a statement made a few years ago by Dr. S. Parkes Cadman, preacher, educator, lecturer, and statesman, which is in substance: "Our public school system is the most wonderful educational system ever conceived by the mind of man."

Our public schools are the product of our democracy. They are essential to the perpetuation of popular government. With-

out them our country would fall the prey of autocracy or degenerate into anarchy. The ultimate success of democracy is dependent upon an intelligent citizenry. The public schools are designed to promote the knowledge, spirit, attitudes, and atmosphere of democracy. An outstanding statesman of our day has characterized our public schools as "the Gibraltar of American ideals and institutions." Another man says, "They are the unflinching defense against every form of alienism." Our schools are the antidote for all un-American propaganda. If there is any agency in America that can make her function as the "Melting Pot," it is our schools. By developing the major portion of our people in their intellectual life our public schools are the means for securing national solidarity.

We can see the important function of the public schools by contrasting them to the parochial schools which the Roman Catholic Church finds it necessary to operate in order to make of her people subjects of unquestioning obedience. To be sure, an autocratic Church in a democratic state must be maintained by a system of parochial schools, for there is a radical difference between autocracy and democracy.

The custodians of this ancient Church believe it is their duty to teach their people "What To Think" and "What To Do," while we believe it is the function of an educational system to teach people "How To Think" and "How To Act," traits of individuality so necessary in the

citizens of a country like ours. Since our public schools have played such an important role in our American life, and since together with the Home and the Christian Church, they constitute the three fundamental factors and forces in the upbuilding of our civilization, does it seem right and reasonable that the federal recognition given them should be restricted to a comparatively insignificant place as a bureau in one of the departments of the cabinet?

My sense of logic and of justice constrains me to affirm that the public schools are not exalted to their rightful position until they have a co-ordinate rather than a subordinate rank in the affairs of government. This the Public School Bill proposes to give them. This would tend to magnify, clarify, unify, and strengthen our public education. The strong would be better enabled to share the burdens of the weak. The waste places of illiteracy would be made to blossom with wisdom, and ignorance would be overcome by knowledge as the waters cover the sea. All this is to be done without taking the actual operation of the schools out of the hands of the individual states and without violating the principle of self-government, which is the very heart of democracy.

Fellow-citizens, I urge you, each and all, to request your respective U. S. Senators and Congressmen to work for and vote for the passage of the bill.

Manchester, Md.



## Be Ready

BY THE REV. HUBERT L. SIMPSON, M. A.

(Preached in Westminster Congregational Church, London, on Palm Sunday, 1929)

Text: "And they that were ready went in." Matt. 25:10

How true it is that when the great moments of life come to us, even to blind souls, the slightest utterance takes on the starry brightness of the sublime. When Antoninus Pius, the great and noble emperor, was awaiting the summons of the last dark messenger, his mortal frame racked with agony, his eyes dim with rheum that even his stout spirit could not keep back, at that moment there entered the captain of the guard, according to the custom of the Imperial Palace. The captain of the guard came in to obtain the watchword for the night, and without a moment's hesitation, the dying man said "*Aequa animitas*"—composure of mind, and turned his face to the great unknown. If God Almighty could let a man like that go out into blank darkness unshepherded, then the less God He, and He has got more to lose than we have, if He is going to allow Himself to be surpassed in moral greatness and in spiritual worth by the creatures of His hand.

Henry James, that great American, who showed his love for England by taking her nationally as his own in her darkest hour, all through his life pursued truth and beauty and enmeshed not a little of their loveliness in his consummate literary artistry; when he was dying, Henry James said, "I feel the distinguished thing has come to me at last." Death is "the distinguished thing."

Today the whole world is standing uncovered by the bier of that distinguished French soldier, that brilliant strategist, and that great Christian, Ferdinand Foch. "Now I am ready," he said, as he went to surrender the bright sword of his shining spirit to the only foe that ever had the power to take his sword from him; ready when the hour of his country's need came to prove him, ready when the call came to lead his forces to great victory, the greatest armies that have ever mustered in the world's history, and when the last summons came he did not flinch, "Now I am ready," he said and arose and went.

Men and women, when will we realize that there is nothing arbitrary about salvation, that there is nothing strained and unnatural about true religion, that there is nothing fearful about death! Listen to these quiet, conclusive words of Jesus about salvation and how it comes. "The mid-night hour," ten laughing girls full of life's sweetness and glad expectancy—a little sleep for tired eyes, and bodies weary with the dance, in order that they may be ready for the bridal festival. And the Bridegroom comes in His own great hour, to sweep of trains, doors flung wide, gleaming lights in the festival chamber, and music and shouting. All may go in to the eternal feast. Do you mean to say that laughing youth may go in equally with eager and sullen and wise old age? Do you mean to say that soldiers who have just risen from sleep—Jesus said that "they all slumbered and slept"—that soldiers just rubbing from their eyes the dew of wonder that they never saw Him before, the Lord of Life who rides into life and makes it great and big and purposeful, do you mean to say that they may go in too? "The doors are open wide," said Jesus. But there is a closing hour, there is an early closing hour, there is a terribly early closing hour for some, "And they that were ready went in, and the door was shut."

So quietly, so irrevocably do life's supreme moments come and go, and that is why I never come into this place without a feeling of awe, because five minutes to twelve on the 24th of March may be the supreme hour for somebody here this morn-

ing, the last chance to see the Lord of Life, and to hail Him and to stream after Him before it is too late. I say there is no mystery about salvation, there is no need to be befogged by clouds of theological disputation. See how the wind of one quiet word of Jesus blows the mist away. Here is the whole thing, "They that were ready went in," such absence of striving, such joyous alacrity, such ease of access and abundance of entry, such wideness of doors!

"They that were ready went in and the door was shut." All through the Bible you find the insistence on this need for being ready. "Be ready in the morning," as we read, was the injunction given to Moses, and the result of that early-morning readiness was that one man away back in those dim, dark, mists of time saw the glory of God as He swept by and proclaimed his great name. One man who was ready in the morning got the great moral law and brought it down into the world, that moral law that binds the hearts and the minds of men unto this day.

"Be ye also ready," said Jesus, and the loyal soul replied, "I am ready to go with Thee both to prison and to death," and Paul echoes Peter, "I too am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Now just what is it to be ready? There are so many today who honestly find themselves unable to toe the theological line, so many who just cannot, and therefore being honest men, will not come into line with the accepted creeds of the Church. There are so many who really and truly cannot find complete rest and satisfaction within any of the branches of the Church of Christ, good and honest souls to whom our Lord would most assuredly say, "You are not far from the kingdom of God." What does Paul say to men like that? Mind you, I am getting just a little bit tired of the good and honest heart—what I mean is I think people are beginning to humbug themselves a little, and to say they cannot come into line with the creeds and cannot join this or that Church from high and lofty motives—I am not always so sure about these motives. Paul says of the man who is honestly saying there is no Church he can join and no creed to which he can subscribe to, if the readiness be there, it is acceptable, "According as a man hath and not according as he hath not," and that is as true of the spiritual as it is of the material riches. If the readiness be there, a man is accepted.

Just what is it to be ready, because evidently the whole thing turns on this question of readiness. Were the palm branches ready prepared on that day of the triumphal entry into Jerusalem, which we within the blessed, holy Catholic Church of Jesus Christ are celebrating today? Have you ever thought about it? These palm branches were not ready, they were cut down on the spur of the moment and strewn in the way of their heart's acknowledged King, it was a spontaneous tribute to kingship when they saw and recognized it. It may be that you have come here this morning with no carefully prepared tribute to place at the feet of Christ, you may have no carefully rehearsed credo to recite, but has nothing awakened within you this morning, as we have been worshipping together? Have hymn and united prayer and His own matchless words all left your soul altogether unlit and your tongue altogether dumb? As the world halts again in this Holy Week to contemplate the eternal and awful mystery of Him "who knew no sin being made sin for us that we might be

made the righteousness of God in Him," are you going to let Him pass by quite unheeded and unsaluted? If the readiness be there, you will pluck a branch off the first palm tree you come to, you will cry Hosannah, praise be to God for a man like that coming into the midst of our foul cities, you too will whisper, "Thanks be to God for His unspeakable gift," you may even get the length of confessing "My Lord and my God" for all in the pew to hear "who loved me and gave Himself for me." "They that are ready go in," and they are always going in at every opening door and vision of service, they go in and fall at His feet in rapture and adoration. Said Carlyle long ago, "The degree of vision that dwells in a man is the measure of the man," and it was the measure of the greatest soldier of our time, one of the very greatest soldiers of all time. Before the great advance in 1918, a war correspondent at the front strolled into a wayside chapel, and there he saw a French soldier, with grizzled hair, upon his knees, and when the man had made an end of his prayer, he went forth again, accompanied by a single orderly, and the war correspondent was astonished to see all the soldiers in the neighborhood coming to the salute, and he looked again and saw that it was the great marshal who, on the eve of his tremendous advance, had gone to make his prayer to the God of his salvation, and to seek wisdom from Him "who giveth to all men liberally and upbraideth not." When it was all over Marshal Foch said to Andre de Malin-court, who talked to him as the representative of "l'Echo de Paris," "I do believe in this clear vision, I think I received it at the Marne, at the Yser and on the 26th of March. I believe it comes from a providential source, in the hands of which we are but instruments, and that the decision of victory is determined from on high by a will superior and divine." I maintain that these calm, measured words of the superb man of action deserve to be laid up in our hearts and called to our memories every time we are deafened by the chirpings and chattering of those little sparrows who call themselves Agnostics. Let this generation never forget that the man who gave this deliberate word, quiet, reverent, devout, was not only a great soldier of France, but more than that was a good soldier of Jesus Christ. "Now I am ready." What an epitaph, self chosen! What a salute to death. Yes, I am ready, I will follow you now straight into the audience chamber of your Master.

As I read that I went back in memory to a young warrior who had been chosen for a difficult and dangerous trench raid. He came to tell me so, and to give me certain instructions to be followed out in case of a certain possibility; he left with me a ring, a letter, and a request, and then came the parting handshake, the understanding look, and the desire that was almost bursting my heart to try and say the right thing, but I was forestalled. Knowing full well the unspoken thoughts that were passing through my apprehensive mind, "It's all right, Padre," said my gallant young friend, "you remember how Hamlet's friend met him at the eleventh hour and found for him the way of escape, and you remember what Hamlet said." When he had gone I took out my Shakespeare, one of the three books that I carried with me all the time: the Bible, the Poet Laureate's "The Spirit of Man" and a complete Shakespeare. I took it out as reverently as I have ever taken out the Bible, and I read—Horatio says, "I will say you are not fit," and Hamlet replies—



"Not a whit, we defy augury: there's a special providence in the fall of a sparrow. If it be now, 'tis not to come; if it be not to come, it will be now; if it be not now, yet it will come; the readiness is all . . ." I saw him again just before he went out to the dug-out, and said, "It is all right, old man?" "Yes," he said, "the readiness is all, I think I can say that, Padre. Goodbye." How do the great souls deck themselves with sheer sublimity, as a bride decketh herself with shining ornaments, when the great and searching hours of life and of experience come! How do they all signal to one another the same great word, each from his separate star, Shakespeare, the Apostle, the Marshal of France, and the young English subaltern. Up the steps of that dug-out he went with high heart and steadfast confidence, "the readiness is all." Journey's end, you say, believe it who will, it is only the beginning, a glorious, shining trail "that shineth more and more unto the perfect day."

In the preface of his book on the principles of War, Foch, who was a poet as well as a great soldier, describes his leaders as "shepherd's fires lit on a stormy coast to beacon-bewildered seamen." In a day like this, when people will not listen to ordinary preaching; in a day like this when they will not worship in the orthodox manner, in a day like this when there is a breaking up, a revolt, and just as many shipwrecks as ever there were, it is more incumbent on you and me than ever to kindle some little shepherd's fire, some cresset of personal conviction on a rocky and dangerous coast. Can you not stab the darkness somehow with some little, leaping flame of faith? If you even sing the closing hymn a little more earnestly, if your face even loses a little of that lack-lustre when the name of Jesus is spoken, if you even show a little less listlessness within His house, somebody may

see you, and you may restore a soul that is ready to perish.

"Soldiers, you have won the greatest battle in history and have saved the most sacred of all causes, the liberty of the world. Be proud." So ran the great commander's message to his weary but victorious army and to all the Allies on the morrow of the Armistice, and he would have been the first to admit that there is a more glorious conquest still, "He that ruleth his spirit is better than he that taketh a city." I beseech you to take a quiet spirit with you into this Holy Week, remembering that you are living in this world where men of like passions with yourself did these deathless and shining deeds. Remember that it was in this world that the Son of God became man and lived and died for us men and our salvation. "Father, I will glorify them on the earth," He said to His Father and ours. On this earth where spring winds are stirring and April airs, and daffodils were swaying in the breeze and lambs and birds were calling. I have glorified Thee on this springlit earth. I ask you to stand alongside of those who strive to guard the sanctity of this week and this day, and this Friday that is Good Friday indeed. Do all that in you lies to liberate the highest energies of the soul of man and to unseal the deepest springs of his spirit, that we may be ready in the hour of the call that will most assuredly come.

The Bridegroom came on His shining way, and "They that were ready went in with Him, and the door was shut." I want you to have a day of waving of palms, the glory and rapture of the Hosannah shouts and the earnest of the foretastes of victory:

"Lift up your hearts and greet the shining band  
Now with triumphal palm that stand

Before the Throne on high  
And serve the God they loved amidst the glories of the sky.

"His presence fills each heart with joy,  
Tunes every mouth to sing  
By day, by night the sacred courts  
With glad hosannahs ring."

"They were ready and they went in." I want you to go out with the great word of the man whom we have been remembering today ringing in your ears. I want you to remember how he gave that inspired message which will live amongst the great sayings of the world, one of the maddest messages that was ever sent by a man in his senses. In that hour when the enemy were closing round the very gates of Paris, in that hour when it seemed as if the end of all things had come, quiet and confident Foch sent back the message: "My centre gives, my right is driven back; situation excellent, I attack."

And all around us today we hear the defeatists yelling at us that the Church of Christ has fallen, that the spiritual is ebbing out of the world, that we are in for materialism and lust and Devil take the hindmost, and they are saying that Christ has failed. And He sees, looking round on the world today the awful and damnable possibilities as you and I cannot see them, He sees how the forces of evil are mustering around the soul of man and around His Church, and I watch Him and I see Him looking round and seeing here and there one man and one woman, and here another and there another whom He can really trust and rely on, and on His face there is a smile of confidence, the smile of the victory that will not long be delayed, and He calls to us out of the very darkness and seeming hopelessness of the day, "Situation excellent, I attack."

## NEWS IN BRIEF

### CHANGE OF ADDRESS

Rev. F. W. Knatz from Fort Wayne, Ind., to 516 W. Seven Mile Road, Detroit, Mich.

Next week's "Messenger" will be the annual Foreign Mission number. Watch for it.

The special material for the proper observance of Foreign Mission Day on February 9th, has been sent to pastors and superintendents. If any fail in receiving it they should promptly notify Secretary Bartholomew.

This year, in view of the Pentecostal Celebration, all our congregations and Sunday Schools should use the inspiring service prepared by the Board of Foreign Missions, with the appropriate title, "By My Spirit, Saith the Lord." The picture of the Ascending Christ on the first page of the service is most appealing to the heart.

In St. John's Church, Orwigsburg, Pa., Rev. H. J. Herber, pastor, Mr. Ernest Leisse, who was the faithful and efficient Superintendent of St. John's Church School for the past 5 years, was presented with a gold watch, chain and knife on Sunday morning, Jan. 12, as a token of appreciation from the members of the School. Mr. Leisse was secretary of the Consistory and his family was active in several organizations of the Church. Mr.

Leisse and family have moved to Pottsville, Pa., where he is employed as engineer of the Pottsville Hospital.

Rev. J. H. String, D. D., of Zelienople, Pa., since September, has given his stereopticon lectures on his travels to a number of schools and Churches. These lectures are on California and Yosemite Park; Zion, Bryce and Grand Canyons; Glacier Park; Yellowstone Park; Lake Louise and the Canadian Rockies; and Switzerland and the Rhine. In his Zelienople pastorate, Dr. String has given an illustrated travel sermon each month to large audiences.

The Church of the Incarnation, Newport, Pa., Rev. U. O. H. Kerschner, pastor, lost the following members during 1929: Mrs. Elmira Zeigler, Jan. 5, 1929, age 89; Wm. A. Clouser, Jan. 12, 84; Mrs. Samuel S. Harper, Jan. 31, 29; Mrs. Sara J. Powell, Apr. 7, 85; Charles Jacobs, May 3, 65; Mrs. Emaline Smith, May 6, 88; Wm. W. Witt, Sept. 12, 79; George W. Smith, Oct. 21, 67; Mrs. Arnold Little, Oct. 24, 49; Mrs. Sadie Hines, Oct. 31, 59; Everette Miller, Dec. 12, age 21.

Rev. A. M. Billman, pastor of First Church, McKeesport, Pa., delivered the address at the testimonial dinner given by the Pittsburgh Passenger Club, Jan. 1, at which Clarence L. Williams, who retired as general agent, rail and steamship lines, Canadian Pacific Railway in the Pittsburgh territory, was the honor guest. The dinner also was made the occasion for

welcoming W. A. Shackelford to passenger circles in Pittsburgh.

The Christmas season gladdened the hearts of the members of St. Luke's Church, North Wales, Pa., Rev. J. M. Herzog, pastor. The Church was tastefully decorated in keeping with the season. A very fine service was rendered by the S. S. on Dec. 22. Offering, \$50, for the orphans. An early dawn service Christmas Day was well attended. Offering, \$1,014. Special music was furnished by the choir. The pastor was remembered with a purse of money.

The Christmas service was celebrated in First Church, Steelton, Pa., Rev. James H. Dorman, pastor, with appropriate services, including a cantata, "The Child Jesus," a midnight service Christmas Eve, and a S. S. program Christmas night. In addition to other gifts, the pastor and organist were remembered with substantial sums of money. Offering, \$56 for the orphans. During December, 63 cans of fruit and vegetables, and 100 cakes of Ivory soap, were sent to Bethany Orphans' Home.

First Reformed Church, Irwin, Pa., Rev. E. M. Dietrich, pastor, observed the Christmas season with suitable services. The Sunday School rendered a pageant before a large audience. The special offering for St. Paul's Orphans' Home was \$416. The congregation closed the year by paying the Classical apportionment of \$1084.35 in full. The Mid-Winter Communion will be held Jan. 26. Mid-week services have been



resumed with increased attendance. During the past year the interior of the Church has been renovated and redecorated at a cost of \$1200. Elder Thomas Hutchinson died very suddenly on Jan. 2nd.

St. John's Church, Schuylkill Haven, Pa., Rev. Elmer S. Noll, D. D., pastor, held its annual congregational meeting on Wednesday evening, Jan. 15. The total receipts for the year amounted to \$23,778. The debt on the Strunk Memorial Hall was reduced \$7,000. 7/12ths of the apportionment was paid by Dec. 31. Church attendance is steadily on the increase. The largest class in the long history of St. John's, will be confirmed on Palm Sunday. Almost 700 attended the early Christmas service. The third anniversary of the dedication of Strunk Memorial Hall will be celebrated on Feb. 23.

At the special meeting of the Board of Foreign Missions held on Jan. 13, two teachers were appointed for the Japan Mission. Mr. Carl S. Sipple, son of Rev. Dr. Simon S. Sipple, of Allentown, Pa., will teach English in North Japan College, and Miss Mary Hoffman, of Egypt, Pa., will teach Domestic Science in Miyagi College. They will sail in the early spring. The Board rejoices in securing these two capable young people to fill important vacancies in the teaching staff of our Sendai schools.

It is worthy of note that the Board of Foreign Missions was able to close the year 1929 with sufficient funds received to meet the regular expenses. We are told in the Foreign Mission Day service that "The offerings will be used to aid the Evangelistic work in our Japan Mission. Also to provide for the return of missionaries to China; necessary repairs to buildings and equipment for schools and hospitals in our China Mission. Without this additional help our workers in China must be fewer and work in Japan cannot advance."

The Christmas season at Grace (Alsace) Church, Reading, Pa., Rev. J. M. Mengel, pastor, was marked with 3 distinct services, a White Service of Gifts to the King, an early dawn service and a festival for the Beginners' and the Primary Department. The White Gift service added much interest and great cheer to the entire Church. At least a dozen local families of Reading were needy recipients of gifts; coal was sent to needy families and nearly \$100 was contributed for the needy. Besides this the Orphans at Womelsdorf were remembered with a liberal gift. This service was simple but beautiful. The decorations were in white and in keeping with the service.

The "Messenger" is glad, on the cover page of this issue, to show the Consistory of St. Stephen's Church, Perkasio, Pa., Rev. Howard Obold, pastor. Faithful ministers always like to encourage their people and at a recent Communion service in St. Stephen's, very largely attended, it was the privilege of the pastor to commend both Consistory and congregation for 3 definite things—all accomplished within a brief period: (1) a generous free will offering of \$500 for Bethany Orphans' Home at the Christmas service; (2) payment of the Apportionment in full for the 7/12ths period ending Dec. 31, amounting to \$1,250; (3) raising St. Stephen's quota of \$2,515 for Phoebe Home, Allentown, 80% of this being already paid.

Philadelphia Classis closed its financial year with a fine report: 25 of its 38 congregations paid their Apportionments in full, 8 of these 25 overpaying. The Classis was \$12,068 in advance of its corresponding record last year (7 months), and paid 85% of its Apportionment for Foreign Missions, and 84% for Home Missions. The bulletin of the Classical Missionary and Stewardship Committee sums up the goal of the Classis for 1930 as follows: "1. The 1-12th of the Apportionment paid each month; 2. An accumulative and increasing

activity between now and Easter so that we will be carried over the lean summer months with the full average amount on hand each month; 3. Doing all that we possibly can to avoid a certain amount of our Apportionment money going for interest because of what we have not paid."

Rev. Wilmer H. Long, new pastor at Fleetwood, Pa., and his wife, were tendered a reception by the congregation, in St. Paul's Chapel. The invocation was offered by Rev. William H. Kline, of the Lutheran Church. The address of welcome to the pastor was delivered by S. S. Supt. James P. Knoll. Matthew J. A. Smith, supervising principal of the borough schools, delivered the address of welcome to Mrs. Long and presented her with a beautiful basket of flowers. Rev. Mr. Pline and Rev. A. J. Brunner also took part in the program. Musical numbers were rendered by Elmer Stroh, Mildred Hensinger, Earl R. Moatz, Warren L. Frey, Mrs. Kermit H. Schmel, and Robert D. Schlegel. Rev. Mr. Long was installed Jan. 12, when the service was conducted by Rev. Paul R. Pontius, assisted by Rev. Franklin D. Slifer.

Fall and winter work is well under way in Grace Church, Altoona, Pa., Rev. Ralph J. Harritty, pastor. Father and Son Banquet was served to 80; the address was given by Prof. G. D. Robb. The Ladies' Aid served the dinner. Autumn celebration of the Lord's Supper was well attended. The Every Member Canvass was completed on Dec. 22. A candle light service was held at 4 P. M.; 40 assisted and rendered a cantata to a well-filled house. The pastor presented an individual sick Communion service, the gift of Elder and Mrs. J. E. Stewart, to the congregation. The pastor and family were presented with a purse from the congregation. All the S. S. depts. celebrated Christmas with special programs. The Church School work, under the direction of General Supt. D. E. Hite, is showing evidence of good work being done in all departments. Hoffman Orphanage and needy families were remembered.

At the annual meeting of St. John's Church, Lewisburg, Pa., Rev. H. H. Rupp, pastor, Henry F. Bitner, Ph. D., was elected Elder Emeritus by a rising vote. Dr. Bitner served this congregation for many years as delegate elder, and served it well. He has also risen high in the councils of the Church, having been Vice-President of West Susquehanna Classis, Vice-President of the Eastern Synod, and having filled other positions of trust and responsibility in the denomination. At present he is one of the Trustees of the Theological Seminary at Lancaster. In having elected him Elder Emeritus, St. John's congregation paid him not only a much deserved tribute and appreciation for past services, but also expressed the hope that his services may be continued for many years to come. At the same meeting, also by a rising vote, the congregation expressed its thanks to Mr. and Mrs. U. R. Swengel for their support of the cause of Ministerial Relief by the purchase of an Annuity Bond from the Board. As a result of this act of Mr. and Mrs. Swengel, the congregation gets credit for having raised one-half of its quota for the Sustentation Fund of the Board.

In St. John's Church, Bethlehem, the Rev. Walter D. Mehrling, pastor, the Consistory now includes Elders Wallace O. Snyder, Elmer E. Shiffert, Harry A. Reichenbach, Clarence H. Trumbore (secretary), William N. Yearick (financial secretary), and John G. Bechtold (treasurer); Deacons Clarence M. Root, Thomas F. Fritz, Alaric A. Weber. The Sunday School officers are: Gen. Supt. and teacher, John G. Bechtold; assistant and teacher, Floyd E. Heller; secretary, Chester Williamson; assistant, John F. Bechtold; treasurer, Thomas F. Fritz; pianist and teacher, Miss Marion Bechtold; teachers, in addition to the above mentioned, Andrew M. Silfies, Rev. W. D.

Mehrlin, Elmer E. Shiffert, Mrs. Elvin W. Bennyhoff, Miss Sara Flory, Mrs. H. Harold Groner; orchestra leader, Thomas F. Fritz. Beginners-Primary Dept. Supt. and teacher, Mrs. A. John Butz; assistant and teacher, Mrs. C. A. Andrews; assistant, teacher and pianist, Mrs. Maurice G. Price; secretary, Miss Elenora Ruhe; teacher and assistant secretary, Miss Miriam Weber. Cradle Roll Dept.: Supt., Mrs. H. A. Reichenbach. The Ladies' Aid Society: president, Mrs. Floyd E. Heller; vice-president, Mrs. A. A. Weber; secretary, Mrs. Ray R. Hertzog; treasurer, Mrs. Thomas F. Fritz. On Joint Committee for Troop 18 Boy Scouts, Floyd E. Heller, Elmer E. Shiffert, Harry A. Reichenbach. Sexton, Chester S. Kilpatrick. Phoebe Home Campaign, which was over-subscribed and of which more than half has been paid to date: chairman, Harry A. Reichenbach; treasurer, John G. Bechtold. Chairman in the matter of future building, Harry A. Reichenbach. The congregational meeting and the Holy Communion, held the early part of this month, were very successful. The congregation is looking forward to the fitting celebration of the 11th Anniversary, Jan. 24. The Rev. Joseph S. Peters, D. D., St. James' Church, Allentown, will be the speaker.

The Evangelical Zion Church, Nanticoke, Pa., Rev. Robert W. Huckle, pastor, had a very splendid and successful Christmas. On Dec. 28 the Senior Choir, under the direction of the organist, Mrs. Dorothy Huckle, gave a splendid cantata, "The Star of Bethlehem" to a large audience. On Dec. 29 the Junior Choir rendered a cantata, "The Manger Babe." On Christmas night the Sunday School had its program in the Church Auditorium which was crowded to capacity; chairs were placed in the aisles and rear of the Church, and not even standing room was available. The program consisted of "Why the Chimes Rang," having full stage effects, and brilliantly and highly colored costumes suitable to the story. After this presentation, a lighter cantata was presented, "Santa on Strike," which was also very well given. The congregation has made its Every Member Canvass which betoken another prosperous year. The Sunday School ran a "Watch Dial Contest" which brought in a number of new scholars, and greatly increased the percentage of attendance, Bible Reading and Bible Study. On Jan. 22, the Sunday School held a Banquet, having the winning class as its guest. The Supt. of the City Schools, Mrs. A. P. Diefenderfer was the main speaker. New Year Watch Night services were held. During the pastor's critical illness, services were conducted by Elder Emil Teske, of the First Church of Plymouth and Elder Rudolph Wermuth of the local congregation. The congregation is very happy that the pastor has again been restored to health and that he can attend to his regular work in this parish.

## CHURCH FURNISHINGS



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In Salem Church, Harrisburg, Pa., Rev. John N. LeVan, minister, the S. S. attendance is averaging over 200, and at Church worship has also averaged over 200. There were 525 present at the Christmas musicale and over 450 attended musical teas held at the parsonage. Over 100 volunteered for the Every Member Canvass and the work was done within a week.

Rev. Dr. William P. Shriver, Director of the Dept. of City Work of the Presbyterian Church, will address the Ministerial Association of Philadelphia and Vicinity, in Assembly Hall of the Schaff Building, Monday, Jan. 27, on "A Study of the Presbyterian Church in Metropolitan Philadelphia, With Its Implications for the Co-operative Work of the Protestant Churches." An important recent survey will thus be brought to the attention of the local ministers.

Dr. Adam P. Fogleman, formerly of Homestead, Pa., who was one of the founders, and for many years a most active and faithful elder, in the Reformed Church of Homestead, passed away on Jan. 11. The funeral was held Jan. 16 from the residence of Mrs. Ludwig, Sheridan, Pa., and interment was made at Newmanstown, Pa. Dr. Fogleman was born Jan. 11, 1860, at Womelsdorf, Berks Co., Pa. He was graduated from the medical department of University of Pennsylvania in 1884 and began his medical practice at Myerstown. In 1889 he moved to Homestead. He was appointed surgeon at Homestead Steel Works in 1907 and held that position until 1923 when he suffered a stroke. Dr. Fogleman is survived by his faithful wife. He was a brother of the Rev. Harry L. Fogleman, of Chicago.

In Second Church, Indianapolis, Ind., Rev. George P. Kehl, pastor, the inspiration of the relocation and the new building are aiding in another year of fine activity and growth. All services are now being held in the new building. The worship service is held as yet in the Sunday School auditorium, pending completion of the main worship auditorium. Over 99% of the members have accompanied the congregation to the new and more convenient site about one and one-fourth miles distant, while already new members have been added to Church and Sunday School. A new Brotherhood has been formed. The autumn Ladies' Aid Bazaar yielded \$1,002 net profits. The executive committee of the Christian Endeavor Society showed its activity in a novel way by having of its own initiative worked out its discussion topics for January.

In Grace Church, Jeannette, Ja., Rev. Ralph S. Weiler, pastor, 275 were present Sunday evening, Jan. 12. Mr. Vaughn Monroe was the guest soloist in the evening, Jan. 19. During the service on Jan. 26 the pastor will commission 12 of the young folks to make an every member visitation among the young folks for greater Church loyalty. The average attendance for the last quarter, 234 for morning service and 176 for the evening service. At the last meeting of the pastor's cabinet, it was decided to district the entire congregation, and have in each district a group of workers who will have oversight of their section throughout the year and endeavor to enlist every member to attend at least one Church service per Sunday and to enlist actively in some phases of Church work.

The dawn service in Karmel Church, Philadelphia, Pa., Rev. Wm. G. Weiss, pastor, on Christmas morning was largely attended. The service consisted of chorals by the combined choirs, a short reading by the pastor, and the beautiful pageant, "The Birth of Christ," was presented by the Junior Young People. During the presentation of the pageant, various colored lights were thrown on the scene, which proved to be a wonderful sight. The pageant was repeated Dec. 29, when the Church was again filled to the doors. Much credit is due to Prof. Walter Goers for the success of the pageant and the light-

ing scheme. Harry Palmer, Jr., and Albert Moliter played violin solos, accompanied by Mr. Goers on the organ. The S. S. Christmas festival was held Thursday evening, Dec. 26, and was also largely attended. An enjoyable program was presented and Santa Claus distributed candy to the members, also tokens of appreciation to the various officers and others. The Christmas season is one which will be long remembered by all who were fortunate enough to attend. On New Year's Eve the Young People spent a very pleasant evening from 8-11 in the chapel, after which a Watch Night Service was held, largely attended. The Church bell was rung at midnight to usher in the New Year.

The new Classical year began with Jan. 1, 1930, and the new Apportionments for the Boards of General Synod are now in effect. A new Apportionment Poster is being sent to all pastors for recording the monthly payments on the Apportionments. The Poster is similar to the one used in 1929,—except that its monthly payment blanks begin with January instead of May. It recognizes the new Board of Christian Education, which replaced the former Publication and Sunday School Board and that of Christian Education, and the Apportionments for the Boards are those for the year 1930.

In St. Paul's, Baltimore, Dr. Lloyd E. Coblenz, pastor, on Dec. 22, the choir rendered the Christmas cantata, "The Adoration." Mrs. Thomas Cully is leader and organist. The successful rendition of this beautiful cantata was an inspiration to the congregation of that evening. It also served as a rich contribution to the services prepared for Christmas Day. At six o'clock Christmas morning the congregation and members of the Sunday School used the order of service prepared by the sainted Dr. Henry Harbaugh. The attendance was good. The spirit of worship found fine expression in the use of the anthems, chants, Scripture readings, hymns and prayers. At 11 o'clock the Sunday School marched in a body into the Church room. With members of the congregation their service was successfully rendered. The standard Christmas hymns were used. The prophecies from the Scriptures relative to the birth and mission of Jesus were so arranged in responsive readings and recitation as to be instructive and worshipful. Liberal offerings were made in both services for Hoffman Orphans' Home.

The Sunday School provided appropriate decorations of pine and laurel for their rooms and for the Church room. The pastor and his family were kindly remembered with a gift of money from the congregation. Many beautiful cards rich in the season's greetings crowded the parsonage mail.

The Christmas festival in St. Paul's Church, Mechanicsburg, Pa., Dr. Charles W. Levan, pastor, was observed on Sunday evening, Dec. 22. A White Gift for the King service was used, entitled "The Bethlehem Inn." It is a pageant representing the political and religious condition of the times at the birth of Jesus. It was a beautiful and most impressive service. The decorations illustrated the pageant and were a part of the service. The pageant was presented to a capacity congregation. At the urgent request of many persons, members of the Church and others, the pageant was repeated the following Sunday evening. The Church was crowded, and many turned away. The offering was \$163 for Hoffman Orphanage. On Christmas morning a candle light service was held. This is a time honored service with the congregation. Special music by the choir, assisted by out of town talent, was a feature of the service.

On Nov. 4 a most inspiring Consistorial Conference for the Southern District of Wyoming Classis was held in Shiloh Church, Danville, Pa., Rev. Clark W. Heller, pastor. The leaders were Rev. W. F. Kosman, D. D., and Elder Frank Arner of Allentown. 135 were present for the luncheon served by the S. S. class taught by Mrs. Fred W. Diehl. There were 9 ministers in the group. At the Union Thanksgiving service held in the Pine Street Lutheran Church, Rev. W. E. Brown, pastor, Rev. Mr. Heller preached the sermon and the benediction was pronounced by Dr. D. B. Schneder. On Dec. 1 Dr. Schneder spoke at the morning service in Shiloh Church. Although a patient in the Geisinger Memorial Hospital, Dr. Schneder showed his zeal for our missionary work in Japan by speaking briefly but most impressively on Japan. A Junior Choir of 30 has recently been organized by Mrs. F. W. Diehl and robed by the Ladies' Aid Society. They sang for the first time in public Dec. 1, at which time the pastor preached a special service to the Jr. O. U. A. M. and the Daughters of America. The members of the 3 Consistories, together with their wives, met at St. John's Church, Mausdale, where the ladies of the Church served a sumptuous banquet. The following responded to toasts: Elder Fred W. Diehl, Elder Edward Cashner, Deacon H. LeRoy Wintersteen, Elder D. N. Diefenbacher, Deacon Benjamin R. Leighow, Deacon Wm. J. Deeter. Shiloh on Nov. 15 lost by death Henry Wierman, at the age of 85, a colorful figure in the Civil War where he was a first lieutenant. He was in many important battles, including Bull Run, Petersburg and Gettysburg. He was commander of Goodrich Post 22 G. A. R. The G. A. R. formed a guard of honor at the funeral and the American Legion furnished a firing squad and buglers. At the time of his death he was living with his daughter and son-in-law, Mr. and Mrs. Harvey J. Lobach. On Nov. 1, Mrs. Elizabeth Sechler died at the Geisinger Memorial Hospital. She was born May 29, 1853. Her husband, William Sechler, who preceded her in death by some time, was for many years deacon and elder in Shiloh Church. Mrs. Sechler left her entire estate of \$10,000 or more to charity. The beneficiaries are the Reformed Cemetery of Danville, the Ridgeville Cemetery, Pottsgrove Cemetery, Bethany Orphans' Home, Phoebe Home and Shiloh Church. In Shiloh the choir rendered a Christmas cantata, "Shiloh," on Sunday evening, Dec. 22, most acceptably. A midnight service was held Christmas Eve, and on Christmas Day the children rendered their program to a crowded Church. Offering for Bethany Orphans' Home.

#### IN MEMORY OF REV. SIMON U. WAUGAMAN

By John Franklin Bair

O my dear brother, can it be  
Thy pleasant face no more we'll see  
Among the brethren when we meet?  
O can it be, no more we'll greet  
Thee as we did in days of yore?  
Alas, 'tis true! we nevermore  
Shall clasp again thy friendly hand  
Until we meet in Canaan's Land.

It seems that heaven could not wait  
The allotted time; it's pearly gate,  
Too soon for us, swung open wide,  
And angel hosts came forth to guide  
Thy spirit to the realms of light,  
In that blest land of pure delight,  
Where now, before God's glorious  
throne,  
The Savior smiles and greets His own.

O brother faithful, we shall miss  
Thy pleasant face; but joy and bliss  
Shall thine from henceforth ever be  
In Paradise, but memory  
Of loving friendship of past years  
Will with us stay; and tho our tears  
Will from our eyes in sorrow fall,  
We'll bow to Him, who rules o'er all.

Butler, Pa., Jan. 4, 1930.



Schuylkill Classis is issuing a Bulletin which contains the program and items of interest to the Churches of the Classis. The second number has just appeared. The Rev. John K. Wetzel is the editor-in-chief. On Monday afternoon, Jan. 13, a very helpful and enjoyable Spiritual Retreat was conducted by the Schuylkill Classis Ministerium. Addresses were made by Revs. H. J. Herber, Robert A. Bausch, and L. M. Fetterolf on "Greater Consecration," "Dynamics or Mechanics," and "The Nature of the Holy Spirit and Conditions for Receiving the Holy Spirit." The singing of Gospel Hymns without any musical accompaniment was inspiring. 300 Churchmen of Schuylkill Classis observed the 1900th Anniversary of Pentecost in Trinity Church, Pottsville, Pa. Dr. Charles E. Schaeffer, President of General Synod, gave the principal address. Brief addresses were made by Elder Clinton Confehr, of Schuylkill Haven, and Rev. Daniel Laudenslager, of Shenandoah, on "Church Attendance." A volunteer choir of men from the different congregations of Schuylkill Classis led in the singing. The service made a deep impression upon the men present and a request came from St. Paul's Church, Mahanoy City, for a similar meeting for men later in the season.

The annual congregational meeting of St. John Church, Riegelsville, Pa., Rev. S. J. Kirk, pastor, was held Jan. 11. Preceding the business meeting a turkey supper was served the 110 persons present. This meeting marked the 5th anniversary of the pastorate of the present pastor. The pastor's activities during the past year included 10 confirmations, 3 infant baptisms, 3 funerals, and 6 weddings. During the 5 years of his pastorate he has conducted 44 funerals; 18 dismissed by letter; 31 received by confirmation; 10 by letter, 6 by reprofession of faith. Marriages, 16; infant baptisms, 16. The Communion records show that 9 persons have a perfect record during the past 5 years, having communed at every communion service. The treasurer's report shows that the total amount contributed for congregational purposes was \$6500. This includes the repairs made to the parsonage, and the improvements made in the Church. The total amount for benevolences was \$1800. This amount does not include the various funds held by the trustees of the congregation; the total of these funds amounts to \$10000. In their endeavor to assist the pastor in performing a more effective ministry, the consistory voted an increase in salary of \$200 beginning Jan. 1.

Kentucky Classis stands at the head of the list as having paid the largest percentage on its Apportionments for Missions during the 7-month Classical year which ended Dec. 31. This Classis paid 93% of its Apportionment for Foreign Missions and 94% of its Apportionment for Home Missions. The chairman of the Classical Missionary and Stewardship Committee, Rev. Charles H. Schmitt, Louisville, Ky., sends a splendid comment upon this fact, and reflects the consecrated and business-like spirit which in itself is a clear explanation what Kentucky Classis is always well to the fore in the benevolent work of the Church: "I received the report from the treasurer of our Classis and I was glad to note that there was a percentage gain in the Apportionments paid in the year just closed. He reported that 6 congregations paid their Apportionments in full, the highest number in the history of our Classis. An especially good feature is that the congregations so doing are the 6 largest numerically, their total membership being 1749 out of a Classis of 2717. The percentage of Apportionment paid was about 91%, the highest heretofore being 86%. There is cause for rejoicing, although it would have been far more gratifying to report 'paid in full.' But as long as progress is being made we take courage. Five of the small congregations have been without pastors for a long time, and this only adds to the difficulty of raising the full

Apportionment. May it also be said that 95% of the contingent was paid. I have in mind, as chairman of the Missionary and Stewardship Committee, to send a letter of commendation to the congregations paying in full, and to those who failed, a word or two of encouragement. I believe this will have some value for future work."

Holy Communion was celebrated in the pews in St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, on Jan. 12. In spite of the icy conditions of the pavements, dangerous for walking, 708 received communion. The offerings, not only on Communion Sunday, but the closing Sundays in 1929, were unusually large and liberal for current expenses and benevolence, due to the Every Member Canvass, in which there were no complaints but an encouraging number who increased their weekly contributions. The Consistory is much pleased. Since Jan. 1, 10 applicants for membership were added to the congregation. 22 officers assisted the pastor in serving Communion in the pews. Special Communion music, by the gowned chorus choir, led by Estelle K. Krick, added much to the spiritual worship. State Senator James M. Norton addressed the Senior C. E. Society. The Mission Band has been revived under the direction of Miss Esther Ulrich. Wayne Weigley has assumed the direction of the Intermediate C. E. Society. The Annual Congregational Meeting was held on Monday night, Jan. 20. Rev. Mr. Poetter delivered the address at the annual meeting of the Brotherhood of Immanuel Church, Shillington, Pa., of which Rev. Thos. W. Rhoads is the successful pastor, Thursday night, January 16th. The Sunshine Division of young people has announced its annual play to be given in the S. S. room, Feb. 26-27. The Consistory is arranging to attend the Annual Consistorial Dinner of Reading Classis, at St. Stephen's Church, Monday night, Jan. 27.

In the Greencastle, Pa., Charge, Rev. G. Ermine Plott, pastor, the Christmas season was appropriately observed with special services in both Churches. Trinity Church rendered the program "A Message of Good Will." At Grace Church the pageant "We Have Seen His Star" was presented. Offerings for Hoffman Orphanage: Trinity, \$30; Grace, \$318, a total increase of more than \$100.00 over the preceding year. The Sunday Schools have been reorganized. Mr. Clyde Binkley is superintendent of Trinity and Mr. A. Neil Brumbaugh of Grace. Both Schools have had a good year with the usual average attendance. At Grace Church the annual congregational social was held the first week in December. Dr. Chas. E. Wehler, of Frederick, Md., was the speaker. About 300 were present. The missionary societies of both Churches held their annual Thank Offering services Nov. 24 and 28. The young people rendered the pageant "Thankfulness Leads—Where?" The Every Member Canvass was made Dec. 8 with the usual results. Both Churches have paid Apportionment in full and have good balances in Current Expense treasuries. Holy Communion was observed at Grace Church Jan. 5 and at Trinity Jan. 12. The "Week of Prayer" was observed by the various Churches of Greencastle with union services.

#### IT ISN'T CREDIBLE

We do not believe Mr. Greeley ever said it. This is the story, which is used to adorn a Sunday School lesson on how God's plans go on, though one, not liking His views, withdraw one's support.

An acquaintance met Horace Greeley one day and said: "Mr. Greeley, I have stopped your paper." "Have you?" said the editor. "That's too bad," and he went his way. The next morning Mr. Greeley met the man again, and said, "I thought you had stopped 'The Tribune'?" "So I did." "Then there must be some

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## MATING MINISTERS And CHURCHES

By JOHN R. SCOTFORD  
Minister, Author, Lecturer

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mistake," said Mr. Greeley, "for I just came from the office and the presses were running, the clerks were as busy as ever, the compositors were hard at work, and the business was going on the same as yesterday and the day before." "Oh," ejaculated the man, "I didn't mean I stopped the paper. I stopped my copy of it, because I didn't like your editorials." "Oh, is that all? It wasn't worth taking my time to tell me such a trifle as that."

Editors are very tender to opinions that differ from theirs, though outward appearances be to the contrary. Nothing tries them so much as the concern that they may be wrong! Greeley was as sensitive as anyone who ever guided a paper.

—The Christian Register.

#### PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The annual meeting of the Board of Trustees was held at the Home on Wednesday, Jan. 8. The reports of the year's operations showed a successful year. There were 6 losses by death. Two died at the age of 95 years. Among those admitted was one 92 years old. The youngest admitted was 68 years old, an invalid.

Five legacies were received during the year totaling \$5250.50. The Endowment Fund was increased by \$16250.50. The funds for maintenance having again come from Mother's Day offerings, the Auxiliary, the Patrons, Visiting and Donation Day, and interest from the Endowment Fund, were sufficient to meet the needs of the Home.

The campaign for the funds needed for the enlargement of the Home was successful wherever the canvass was made according to the plans outlined by the campaign director. Less than one-third of the congregations of the Eastern Synod supporting the Home have so far participated in the campaign. But they have subscribed \$160,000. Over \$80,000 has already been paid in cash. Some congregations are now conducting the canvass; others will do it later.

The campaign has unmistakably demonstrated the fact that this cause commends itself to the people. Those canvassed have subscribed liberally and they are paying

#### Ministers and Other Christian Workers

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cheerfully and many of them far more rapidly than payments have become due. Efforts will be made to complete the canvass in all remaining congregations by spring. The campaign for the funds needed for expansion should be completed as speedily as possible so that building operations may not be delayed.

### BETHANY ORPHANS' HOME

At the Quarterly Meeting of the Board of Managers held at the Home on Jan. 9, the following minute was adopted and ordered to be made a part of our records:

"The Board of Managers of Bethany Orphans' Home desire to put on record their high appreciation of the life and labors of our lamented Superintendent, Rev. C. Harry Kehm, who died on Dec. 17, 1929, at the age of 52 years, 6 months, and 9 days. Coming to the Home early in 1926 as the assistant to Dr. W. F. More, and about a year later assuming full responsibility as the Superintendent, he quickly made himself familiar with all the intricate details of the management of this institution.

"But Bethany was to him primarily a home and not an institution. He hated institutionalism and sought to keep as far away from the technical meaning of that word as possible. The children of Bethany always looked like any other equal number of children taken indiscriminately out of any community. As a father he had a deep paternal instinct and feeling and in his intercourse with the children of the Home he continually manifested the fatherly spirit. He tempered justice with mercy, and always sought to fit the punishment to the offense, so that no sense of injustice would rankle in the breast of the child that suffered punishment.

"In his brief administration as Superintendent of the Home he won the confidence and esteem of the Board of Managers and of the constituency of Bethany, as well as the love and affection of the children who came under his care. His going leaves a vacancy hard to fill, but in recording this memorial tribute to our brother, we pledge ourselves anew to the service of the cause which was so dear to his heart and for which he was willing to lay down his life."

—Mrs. C. H. Kehm.

### THE NEW "BULLETIN"

A new publication of our Church, which appeared this month—the "Bulletin of the Theological Seminary of the Reformed Church in the U. S."—bids fair to be of exceptional interest. President Geo. W. Richards is Managing Editor and Dr. Oswin S. Frantz Business Manager. The first number contains 61 pages with cover. It is to be issued quarterly in January, April, July and October. Since the demise of the "Reformed Church Review" in 1926, it has been felt by a number that a periodical is needed through which the professors might enter into close contact with the alumni, the ministers of the Church and the laity interested in the discussion of theoretical and practical problems relating to Christian life and thought. The subscription price is \$1 per year, and orders should be addressed to Dr. Frantz, 527 W. James St., Lancaster, Pa. In addition to a register of students of the Seminary up to 1853, and several informing Book Reviews, the first issue contains a foreword by the editor, and articles by Dr. Herman on "The Cardinal Problem of Modern Theology," and Dr. Bromer on "Main Trends in the Modern Revival of Protestant Worship."

dent, there were enrolled, during 1929, 25 students in the regular courses, 12 students in special courses, 20 in the Bible Institute and 144 in the Extension Department. They represented eight denominations: Methodist, Southern Methodist, Episcopal, Presbyterian, Congregational, Disciples, Friends and the Assembly of God. They came from 18 different states in Mexico, and there were also other students from California, Texas, and even one from Minnesota.

### Christmas in a Strike Center

Thanks to the American Friends Service Committee and the Pioneer Youth of America, the Christmas spirit penetrated into the tense situation in Marion, N. C., where for several months there has been little but bitterness and suspicion. Hundreds of toys which had been made by groups of Pioneer Youth throughout the country gladdened the hearts of children whose parents had been on strike or out of work. A particularly happy circumstance was the action of the deacons of the Baptist Mill Village Church in granting the use of the Church building for the Christmas party. This gracious act was of particular significance in view of the fact that this was the Church which, a few weeks ago, dismissed some members of the textile union, restoring them to full membership, however, on later consideration. At Christmas many strikers entered the Church who, due to the divisions caused by bitter industrial conflict, had not attended Church for many months.

A Christmas party is one thing—daily food for the coming winter is another. James Myers, industrial secretary of the Federal Council of Churches, who has just returned from an inspection of the situation, reports that it is requiring one thousand dollars a week to keep the wolf from the door of these families who are now out of work either because of the strike or the shut-down of the night shift. He further reports that the Quakers, who, at the invitation of the Federal Council of Churches, are conducting the relief, are doing a splendid piece of work. Church groups have made a fine gesture of sympathy in coming to the relief of this situation, but, according to Mr. Myers' statement, only a far more generous response can guarantee that it is not an empty gesture. It is necessary to raise a budget of \$12,000 for relief during the next few weeks. Checks may be sent either to the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa., or to the Social Service Commission of the Federal Council of Churches, 105 East 22nd Street, New York. Those who desire a fuller understanding of the causes which led up to the strikes and the present suffering can find a full account in a recent issue of "Information Service," published by the Federal Council's Research Dept.

### Books for Rural Pastors

Dr. Malcolm Dana, who has for many years been director of the Rural Church Department of the Congregational Home Missionary Society, and who is now assuming his new responsibilities in connection with the interseminary program in New England for the training of rural ministers, asked 150 persons to name the first fifteen books which a rural minister should own for his working library. On the basis of the replies thus received, Dr. Dana has compiled a list which expresses the judgment of the largest number of those whose opinion was sought. They comprised three different groups—country life specialists, professors in agricultural colleges and successful rural ministers or denominational field men.

The composite list thus prepared, given in order of preference, turns out to be as follows: 1. The Story of John Frederick Oberlin—Beard (Pilgrim Press); 2. Rural Life—Galpin (Century); 3. Elements of Rural Sociology—Sims (Crowell); 4. United Churches—Hooker (Doran); 5. Tested Methods in Town and Country—Brunner (Doran); 6. Churches of Distinctive

## News of the Religious World

By DR. S. M. CAVERT

### Negroes Honored for Distinguished Achievements

The biennial award in recognition of constructive service for better race relations, offered by the Harmon Foundation, with the co-operation of the Commission on Race Relations of the Federal Council of Churches, has been accorded to Robert R. Moton, principal of Tuskegee Institute. Dr. Moton is the first colored man to receive this distinction. His latest contribution to the cause of better racial understanding is his book, "What the Negro Thinks." The award in race relations consists of a gold medal and one thousand dollars. The last award went to Rev. Will W. Alexander, of Atlanta, executive secretary of the Commission on Inter-racial Co-operation. Other awards offered by the Harmon Foundation and administered by the Federal Council were made in the fields of education, science, business, literature, music, fine arts and religious service.

In the field of education, the awards went to John Hope, president of Atlanta University; W. J. Hale, president of the State Agricultural and Industrial College for Negroes in Nashville, Tenn., and Janie Porter Barrett, superintendent of the Virginia Industrial School at Peak's Turn-out, Va.

In the field of religious service, the awards were conferred upon Bishop Robert E. Jones, of New Orleans, La., a bishop of the Methodist Episcopal Church and founder of the Gulf Side Chautauqua and Assembly, which serves a district of more than four million Negro people; and to A. Clayton Powell, pastor of the Abyssinian Baptist Church, New York, which has recently built and paid for a new edifice at a cost of nearly \$400,000.

In science the award was given to Theodore K. Lawless, of Chicago, for his studies in dermatology. Walter White, assistant secretary of the National Association for the Advancement of Colored People, was given an award in literature for his two novels, "The Fire in the Flint" and "Flight."

In the field of music, Harry T. Burleigh, the soloist at St. George's Episcopal Church, New York, well known for his arrangements of Negro spirituals, and Harry Lawrence Freeman, the composer of the first Negro grand opera, were given the chief awards. Another award in this field was given to Carl Rossini Diton, of New York, a student now on a scholarship from the Juilliard Foundation.

The awards for achievements in fine arts went to William H. Johnson, of Florence, S. C., in recognition of his portraits and landscapes; to Albert Alexander Smith, of Manhasset, N. Y., and to Sargent Johnson, of Berkeley, Cal.

For special service in the field of business, awards were given to Truman K. Gibson of Chicago, a pioneer in developing Negro insurance organizations, and to John Charles Claybrook, of Proctor, Ark., who, although he has never attended school, has successfully developed a plantation of 1,780 acres, together with an important lumber business.

### Mexican Evangelical Seminary Begins New Year

The Evangelical Seminary of Mexico, the interdenominational institution for the training of ministers and religious workers in that country, begins its thirteenth year on February 6. According to the report of Rev. W. A. Ross, its presi-



tion—Brunner (Doran); 7. Evolution of a Country Community—Wilson (Pilgrim Press); 8. Rural Social Problems—Galpin (Century); 9. The Farmer and His Community—Sanderson (Harcourt, Brace); 10. Steeples Among the Hills—Hewitt (Abingdon); 11. Town and Country Churches in U. S.—Morse-Brunner (Doran); 12. The Farmer's Church—Wilson (Century); 13. American Agricultural Villages—Brunner (Doran); 14. Handbook of Social Resources—Landis (University of Chicago); 15. Our Temple Hills—Felton (Missionary Education Movement).

Christmas in Russia

According to the Moscow correspondent of the United Press, the observance of Christmas in Russia (which fell on Jan. 6, according to the Julian Calendar) was marked by amazing contrasts. In spite of the anti-religious campaign carried on by the government, including the taking over of many Churches for secular uses, millions of worshipers are reported to have gathered in the Churches on Christmas Eve, in accordance with the custom of

many generations. Outside many of the Churches, thousands of other Russians were making anti-religious demonstrations and even setting off fireworks at the doors of the Churches. On Christmas Day, according to an Associated Press correspondent at Moscow, thousands of atheists marched through the streets in a procession headed by a black hearse carrying the "corpse" of religion. Miniature models of Churches and synagogues were also carried through the streets and burned at a special ceremony.

Missionary Heads Canadian University

Those who labor under the impression (if there still are such) that the missionary would seldom "succeed" at home should be reminded of the recent action of Victoria University, one of the units of the University of Toronto. It has called to the position of chancellor of the university Dr. E. W. Wallace, who has been for many years a missionary in China but, on account of family responsibilities, had to return to this country at the end of 1929. Dr. Wallace has been the associate general secretary of the China Christian

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HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

HELPING OTHERS

Text: Isaiah 58:12, "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

Many persons wish one another a Happy New Year when the old year dissolves into the new. No doubt you received many such wishes at the opening of this year. But the matter of being happy, or finding happiness, is a relative question, by which I mean to say that your relation to others enters into the subject. You really cannot be happy if you are selfish or alone in your search for happiness. The quickest way to be happy is to do something for others to make them happy.

The book of Isaiah is full of beautiful thoughts and verses with which every boy and girl ought to become familiar. And you ought to be fond of the book of Isaiah because it contains the wonderful promise, "And a little child shall lead them."

If you understand our text aright, I am sure you will want to be a "repairer of the breach" and a "restorer of paths to dwell in," and, perhaps you will also want to do what Isaiah says in the tenth verse of the sixty-second chapter: "Gather out the stones."

You may think that you cannot do much because you are only a child, but children can do a great deal to help others and to make others happy if they will only try.

One of the favorite stories of my boyhood was "A Leak in the Dyke." Most of you have doubtless heard it, but it is a story that ought not to be forgotten and that bears frequent repetition. It is such an excellent illustration of the portion of our text which speaks of a "repairer of the breach" that I do not hesitate to repeat it, and it means so much more to me since I saw the dykes of Holland than it did when I heard it as a boy.

In Holland, as you know, the land is lower than the sea. The name Holland means Hollowland. In that country there

are big stretches of land along the coast which are below the sea level. In order to keep the sea from flooding the land, the people of Holland have built large banks called dykes. Some of these banks are as broad as a road, but it sometimes happens that little holes come in the dykes, caused, perhaps, by the burrowing of an animal, or in some other way. But if the hole is not repaired, it gets bigger and bigger until the sea breaks through and does great damage. For this reason the dykes are carefully watched and the smallest breach is repaired as soon as possible.

One evening a little Dutch boy, on his way home, was walking along the top of these dykes when he noticed the water trickling through a hole in the dyke. He knew that if it were not stopped the sea would break through and perhaps drown all his own friends and a great many other people besides. He could not run for help because, while he was away, the hole would get bigger and before help arrived the sea might flood the land. The only thing he could do to save Haarlem, a town nearby, was to stop the hole himself and wait until help came.

So he got down on his knees and put his arm in the hole, and shouted as loud as he could for help. At first it seemed that no one heard him, but he stuck to his post. His arm became cold and cramped. Night came on and he was afraid. He heard the sea roar as if in defiance of his feeble efforts. But he held on, and just as he was utterly exhausted and ready to faint, help came and he was relieved. Men brought shovels and pickaxes, and soon the hole was mended. And the people of Haarlem have never forgotten the little hero who saved their town, and you may believe that was a happy year for him.

Children can be not only repairers of breaches but also restorers of paths to

dwell in. A beautiful story is told of little Fannie, which shows that children can do more than they think.

Her grandfather was sick, and little Fannie loved to be with him and to read to him. She would sit down by his side and say, "Shall I read my story, grandpa?" And the story to which she referred was the one which was read in our homes and Sunday Schools and Churches during the Christmas season—the story of the Wise Men who came to Bethlehem to do homage to the Christchild, and who brought Him gifts of gold and frankincense and myrrh.

She called it "my story" because she liked it so much, and she never got tired of reading it. One day, when she had finished reading the story, she said: "Grandpa, you are a wise man, but you didn't have to take a long journey to find Jesus, like the Wise Men I was reading about, did you?" "What makes you think I didn't?" asked grandpa with a trembling voice. "Because, grandpa, Jesus stays right by us all the time; so we've only got to whisper to Him, and He hears us."

The days went on, and one evening not long after this, all the family gathered round grandpa's bed to say "good-bye" to him before he passed away. When he came to speak to little Fannie, he laid his hand gently on her head and said, "Good-bye, my darling. When I get to heaven, the beautiful city, I will tell the blessed Saviour that you were my star." "Oh, grandpa, why?" asked Fannie, as the tears streamed down her cheeks. "Because, darling, you led me to Jesus, just as the star you have often read about led the Wise Men to Him. And your light shone so steadily that I could not lose my way."

This shows how "a little child shall lead them," and how a child may be a "restorer of paths to dwell in." Surely the joy which little Fannie brought to her grandfather in his old age was a joy to her during her whole life.

Do you know that the word "brother" means "he who helps," and the word "sister" means "she who pleases and comforts"? I wonder how many brothers and sisters try to live up to the meaning of their names. I am sure that all who try

THE PASTOR SAYS

By John Andrew Holmes

A nation no more than an individual can afford to spend all its income upon its fears.



to do so will find much more happiness in this year and throughout life than those who think only of themselves.

There are some brothers and sisters who are a blessing in their homes and wherever they go. They are always making somebody happy, and the world is so much better for having them. There was once a sister like this in a certain home, and she has been immortalized in a poem which I am sure you will be glad to read. I do not know the author, but it is worth passing on:

"My sister was born on the Sabbath day,  
So she must be bonny and good and gay.  
When anything in our play goes wrong,  
She's always the one who sets it right,  
And tells us boys that we 'must not fight.'

"When father comes home so tired and cold,  
And says with a sigh, 'I am getting old,'  
My sister's the one to make him feel right;  
She chatters to him till the supper bell's rung,  
And then says 'Dear father, now don't you feel young?'

"When mother has something to do upstairs,  
And Jack and the baby are cross as bears,  
My sister's the one who sets it right—  
She says to the baby, 'Let's build a house,'  
And she gets him as quiet and as good as a mouse.

"How she can always be good, I don't see—  
Good to father and mother and baby and me;  
So I ask her what makes her so bonny and blithe,  
And she answers me then in her voice so mild:  
'Why, I must be good, 'cause I'm Sunday's child!'  
And then I give her a hug and whisper:  
'I wish every boy had a Sunday sister!'"

"How do you like the chicken soup, Mr. Mocky? asked the landlady. "Er—uh—is this chicken soup?" inquired the surprised Mocky. "Yes; how do you like it?" hankered Madame Higgins. "Well—uh—it certainly is very tender, isn't it?"—Judge.

Justice Swift recently said that the question of the wife having to live with her mother-in-law has animated society since the days of Adam and Eve. He omitted, however, to identify Eve's mother-in-law.

—Punch.

## The Family Altar

### HELP FOR THE WEEK JAN. 27-FEB. 2

**Practical Thought:** "Seek ye first His kingdom, and His righteousness; and all these things shall be added unto you."

#### Monday—First in Prayer. Matt. 6:5-15.

Jesus has given us an all absorbing interest—the Kingdom. It occupied chief place in His affections and actions. Centering around God it reaches out and embraces all of man and the relationships of his life. Along with this absorbing interest a great power has been placed in our hands for bringing about the selected goal. Prayer is the greatest power known. In both the interest and the power we become linked with God. Can we ask any other assurance of final success? Promises of the answer to prayer are illimitable and all are in force when we pray for the Kingdom. Pray for its coming. Pray for enlarged numbers of laborers in the Kingdom. Pray for the guidance of the Holy Spirit in our labors for the Kingdom.

**Prayer:** O God, Thou great King of the Kingdom, hasten its coming within our lives and the world around us. Use us, O Lord, as agents for its building, then shall our cup of blessing be full." Amen.

#### Tuesday—First in Pursuit. Matt. 6:19-25.

Briefly the Kingdom may be said to consist of a way of living which meets the approval of God. Things of character are of surpassing value, and these the Kingdom promotes. A gold medal was to be awarded in a school for penmanship. The great day of its bestowal had arrived. Breathless silence prevailed as the announcement of the winner was made. The judges declared difficulty had been felt in deciding between two competitors. There was one page in one of the books that the decision was given on its basis. William Lake was called to come and receive the medal. Instead of going to the chairman to receive it, the lad spoke to the headmaster, and asked to see that particular page referred to. Looking at it, he said, "That is not my writing, sir. One day the copybooks got mixed; I got Frank Johnson's book and he got mine; that is Frank's writing." The award was given to Frank, but William had gained something of far greater value. In the pursuit of righteousness he had built the Kingdom into his conduct.

**Prayer:** Give us, dear Lord, a true sense of values. May we not be diverted from following after heavenly treasure. Amen.

#### Wednesday—First in Affection.

Luke 18:18-25.

Booker Washington, the great negro educator, tells the story of an old colored woman who brought a gift for the building of Tuskegee. Her clothing was of rags, but they were clean. She leaned heavily upon a cane. "Mr. Washin'ton, God knows I spent de bes' days of my life in slavery. God knows I's ignorant an' poor; but I knows what you an' Miss Davidson is tryin' to do. I knows you is tryin' to make better men an' better women for de colored race. I ain't got no money, but I wants you to put dese six eggs into de eddication of dese boys an' gals." Had she not set the Kingdom first in her affection?

**Prayer:**

"Master, no offering  
Costly and sweet,  
May we, like Magdalene,  
Lay at Thy feet;  
Yet may love's incense rise,  
Sweeter than sacrifice,  
Dear Lord, to Thee."

#### Thursday—Loyalty of Jesus.

John 4:27-38.

The one constant aim of Jesus' life was the doing of the Father's will. To this everything was subordinated, even His relationship with Mary his mother. But the getting of food might be an exception: one must eat, you know. Or the adjusting to prejudices of men: surely a slight compromise might be permissible. Not so did Jesus look at it. Sooner than compromise, or deviate from the path His Father selected from Him—death was preferable. Absorption is consciously influencing a soul to enter the path of righteousness displaced all thought of eating. "I have meat to eat that ye know not of." His loyalty inspires us to be steadfast. In His firm adherence to right that fruited in the cross lies our salvation.

**Prayer:** Dear Jesus, may we find new courage as we study Thy life. Let no dis-

loyal motive find lodgment in our hearts, nor prompt unworthy deeds. Amen.

#### Friday—Loyalty of Peter. Acts 3:1-10.

Peter's loyalty found expression in at least four ways. In going to the temple for prayer; in sympathy for the lame man; in bestowing upon him the best he had; in honoring the name of Jesus. In each of these we may imitate him. Peter's love for Jesus was never questioned. So long as it was unmixed with consideration of personal safety his conduct was loyal. It is the mixture of material things that often leads us astray. Would we be loyal? Then let us cherish a deep love for Jesus. The occupied soul has no place for disloyal thoughts or motives. Jesus fills it: He constrains as an inner force.

**Prayer:** Forgive, dear Saviour, each unworthy deed and each disloyal thought from which those deeds have sprung. We would set our affection upon Thee alone. Accept the love we bring. Amen.

#### Saturday—Loyalty of Paul. Acts 21:7-14.

This same Paul once wrote, "I live, yet not I, but Christ liveth in me." Count Zinzendorf, founder of the Moravian Church, said: "My one passion is Christ." Lord Tennyson was asked by a friend, "What is Jesus Christ to you?" Pointing to a flower at his feet, he replied, "Just what the sun is to the life of that little flower, that is what Jesus is to me. He is my all in all." Paul went to Jerusalem in the line of duty: should fear of personal inconvenience deter him? If Christ means to us what at times we claim, shall we allow anything to turn us from the path of duty?

**Prayer:**

"Christ's heart was wrung for me, if mine is sore;  
And if my feet are weary, His have bled;  
He had no place wherein to lay His head;  
If I am burdened, He was burdened more.  
The cup I drink, He drank of long before;  
He felt the unuttered anguish which I dread;  
He hungered who the hungry thousands fed,  
And thirsted who the world's refreshment bore."

—C. G. Rosetti.

#### Sunday—The Greatness of the King.

Psalms 145:1-13.

"In many forms we try  
To utter God's infinity,  
But the boundless hath no form,  
And the Universal Friend  
Doth as far transcend  
An angel as a worm.

The great Idea baffles wit,  
Language falters under it,  
It leaves the learned in the lurch;  
No art, nor power, nor toil can find  
The measure of the eternal Mind,  
Nor hymn, nor power, nor Church."

—Ralph Waldo Emerson.

**Prayer:** For the greatness of Thy being, O God, we praise Thee. Our little cup cannot hold the ocean. So art Thou greater than aught we can think. But we bless Thee, because withal Thou art our Father and dost love us. Amen.

Villager (showing stranger over famous cottage): "Three hundred years old this be, sir; never a stick or stone altered in all them years."

Visitor—"I've a landlord like that, too."—Pearson's Weekly.

Stern father (to son departing for boarding school—"Now, don't let me hear any bad reports about you!")

Son—"I'll try hard, dad. But you know how those things leak out."—Wampus.

#### PEN PRICKS

By John Andrew Holmes

Failures make fine raw material for successes.



## The Princess Who Cried For the Moon

By Gertrude Clarke Whitney

No fairy in all fairyland had greater reason to be happy than Princess Lack-Joy. Every morning her father, King No-Luck, sent dozens of sprites to gather diamond dewdrops from the grass. These dewdrops were given to Princess Lack-Joy, but they did not make her happy. She would play with them for a few minutes and then leave them lying carelessly about on the ground. Long before midday they would disappear, no fairy knew whither.

Queen Full-of-Care, the mother of Lack-Joy, kept a host of sprites busy making dresses for her little daughter. They fashioned gowns from pink rose petals and knitted soft garments from the silken threads that spiders left upon the grass. But, alas for the work of the faithful sprites! When Lack-Joy went to bed at night, she always left her clothes in an untidy heap on the floor. In no time at all the lovely garments were limp and crushed.

Other fairies often said of her: "Why is it that Lack-Joy never looks well-dressed? She has more clothes than all the rest of us together; yet she comes to parties in dresses that are wrinkled and soiled. She always looks unhappy, too. I wonder why!"

King No-Luck wondered why, too. At last he gave out word far and wide that upon the youth bringing a gift which gave joy to his daughter he would bestow half his kingdom.

Great excitement followed. From morn until eve fairies rode forth on beetles, dragon flies, and June bugs to seek gifts which might bring happiness to Lack-Joy. A few fairies, too poor to provide themselves with steeds, set out on foot.

In a month's time they began to return, weary and worn from their hard quest. They brought with them rare and beautiful gifts, gold chipped from a ray of sunshine, a wand wrought from silver moonlight, a necklace of frost crystals; but Lack-Joy was pleased with none of them.

King No-Luck was in despair. "My dear child," he said, "you are, indeed, hard to please. Can you think of anything which would make you happy? Only tell me what you wish, and, if possible, I will procure it for you."

"Father," answered Lack-Joy, "there is one thing, and one thing only, which I desire. In the sky at night I have seen a huge golden ball. When that golden ball is mine, I shall be content."

"Ah," replied King No-Luck, "that is the Moon. I have known many a person to sigh for it; but no one, so far as I know, has yet been able to obtain it for himself. However, I shall do what I can, for I desire above all things to see you happy."

Once more King No-Luck called the youthful fairies of his kingdom together. This time he asked them to set out in quest of the Moon. He promised the hand of his daughter in marriage to the one who should bring back this golden ball which Princess Lack-Joy desired more than anything else.

This time the fairies who rode forth to do his bidding were gone a long, long time. It was a year before the first one returned, bent and crippled from the hardships he had endured.

"May it please your Majesty," he said to King No-Luck, "it is useless to reach for the Moon. Many of us who set out on this quest have perished in the attempt, and those who return at all will be forced to come empty-handed."

Sorrowfully, the king went to his daugh-

ter with this message. When Lack-Joy learned that the Moon was out of reach, she desired it more than ever. One night, as she looked at the golden globe hanging in the sky, she said to herself:

"I must have the Moon! If nobody will get it for me, I must try to get it myself. I shall climb the highest mountain I can find. Perhaps from its top I can reach the Moon."

When Princess Lack-Joy arrived at the top of the highest mountain in fairyland, she reached and reached as far as she could into the sky, but she was not able to touch the Moon, not even by standing on her toes. She finally sat down and wept. Tears gushed from her eyes and ran down the mountain side in two big streams. She cried so long a time that at last there was nothing left of her but the tears which continued to flow in two rivulets down the mountain.

### THE GRAMPIAN HILLS

We left the crowded Church where  
men of God  
Had met to build new hopes, and  
higher goals;  
To wage a war 'gainst sin and self-  
ish greed,  
To find a magic key to youthful souls.

Our hearts were stirred to freshened  
loyalty,  
Our souls were fired anew with Chris-  
tian zeal;  
But no inspiring talk, however fine,  
Can equal God's outdoors for ser-  
mons real.

We sallied forth with laughter on  
our lips,  
The clear, cool air had made our  
spirit gay;  
But lo—the awesome grandeur of  
those hills  
Silenced our mirth and prompted us  
to pray.

We passed beneath a brilliant canopy  
Of dripping gold and vivid flaming  
reds,  
While silently and humbly thanking  
Him  
Whose touch had wrought such  
beauty round our heads.

The shaded pinks of dogwood, su-  
mac's fire,  
The yellows, orange, browns, and  
piny green,  
The purple mist flung o'er a distant  
hill,  
The glory of the sunset's rosy sheen.

The winding brooks that laughed  
along their way,  
The pools, and wider slower-moving  
stream,  
All held within their banks reflec-  
tions true  
Of every nearby color's glowing  
gleam.

And from the mountain-top what  
marvelous view  
Of God-made hills, flung high against  
the sky  
Of winding road, of valley's kindly  
lap,  
All splashed with colors by the brush  
on high.

Oh, Artist-God, Thou painter of it  
all,  
Thou Giver of the beauties that we  
see,  
What small return these little lives  
must seem  
That we are striving hard to give  
for Thee.

—Grace H. Poffenberger.

Today people who pass that way stop to admire the two beautiful waterfalls. They call them the Twin Cascades, and few persons there are who know that the cascades, in reality, are the tears of the princess who cried for the Moon.

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"Above all," said the mistress to the new maid, "I want obedience and truthfulness."

"Yes, madam," replied the girl. "And if anybody calls when you are in, and you tell me to say you are out, which shall come first—obedience or truthfulness?"

Friend—"I want to tell you how much I enjoyed your long lecture last night."

Lecturer—"Thanks! But I thought you had a date over at your sweetheart's home."

Friend—"I did—but her parents went to hear you."

## Puzzle Box

### ANSWERS TO—BEHEADED WORDS, No. 8

1. Aversion; 2. Entrain; 3. Soiled; 4. Present; 5. Remain; 6. Trout.

### DOUBLE-TIED WORD CUBE, No. 4

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Across—1. A peak or summit; 2. More unusual; 3. To eat into or away; 4. A kind of automobile; 5. A river in England.

Down—The five words are the same as across.

—A. M. S.

## Birthday Greetings

By Alliene S. De Chant

Ever since I can remember, I have admired big people; I mean folks who do big things—big things for others. And just as earnestly have I pitied small folks—folks who never get things done—things for others. Mrs. Jeannette W. Emrich, our "World Friendship Among Children" Lady, is one of the big folks I mean. And so you can imagine the joy your Birthday Lady had recently, when, at a meeting in New York City, I discovered her right opposite me! And what even greater joy I had, later, when I learned that I was to see her often, for the Commission (International Justice and Goodwill) folks decided to let me serve on her committee! She's a love-ly lady, Mrs. Emrich is: not very tall; gray hair, the soft, fluffy kind that you want to pat; and eyes that tell how deeply she loves all children, everywhere. In front of her on the long, oblong table around which we commission folks were seated, was a pile of books, a sheaf of buff papers and two mysterious oblong boxes. She was the very first one on whom the famous Dr. Gulick called. She began by telling us about the books, "Dolls of Friendship," and passed them around. They are beautiful books with fairy-like covers, and the love-liest pictures. Then she reminded us that American children sent 13,000 Doll Messengers of Goodwill to Japan for Dolls' Festival Day, March third, 1927 (remember those you sent?), and that 30,000 friendship school-bags were sent last year by September 16, Mexico's Day of Independence, to the children of Mexico. She told us, too, about her visit last summer, to fifteen different countries in Europe, and passed around the buff papers that tell the story of the "Children's Lantern Peace Parade." "I brought that idea from Holland," she said. (Remember we talked about it, right here in our



Corner, Armistice Week?) And when she told us that the children of eighteen different countries are already banded together in friendship, her eyes just sparkled! And so did ours, especially when she added that in 1932-33 the children of the world will unite in a great friendship project for Chinese boys and girls. But, dear me, I haven't left enough room for Mrs. Emrich's last words to us—her story of those mysterious oblong boxes. But there's a next week, isn't there? P. S. The lovely lady said that if we hadn't made use of Holland's "Children's Lantern Peace Parade" on Armistice Day, we might do so, next May 18, on Goodwill Sunday. Let's mark that day, therefore, on our new calendar.

## CHURCH SCHOOL PROBLEM SHOP

*Answers Fitted While You Wait*

By DR. W. EDWARD RAFFETY

Professor of Religious Education,  
University of Redlands Redlands, California

**Problem:** We are anxious to increase the efficiency of the leaders of our Church School young people and adults. Can you give us definite direction?

**Answer:** There are several ways we might answer this important question. We offer in partial solution of the problem a set of **personality** and **leadership** tests, all simple, but all essential. We suggest first ten personality tests to be conscientiously applied:

### Personality Tests

The following practical personality tests are offered not to discourage but to encourage, to put faith, hope, and love into the heart of every worker.

As we take the backward look through the months and days of the old year, let us be reminded of those sensible words of Philips Brooks, "The best use of the past is to get a great future out of it," and then, as we look forwards, in the words and spirit of a greater than he, let us humbly repeat these significant words: "I can do all things in Him that strengtheneth me."

Profitably by the past, and with a high purpose for the future, let every Church School leader of young people and adults fearlessly examine himself. Let me even venture to be a bit mechanical about the whole testing experience. Why not score yourself, my friend, the leader of those for whom your Church School holds you responsible? We suggest that these 10 tests be given a rating of 10 points each in a column on a sheet of paper, leaving space at the right margin for a check-up on each test. If you feel you are extra strong on any one item, score yourself 10, or lower, as you honestly value your strength or weakness.

Early in the new year what an exercise this would be if prayerfully, conscientiously, each of us, working with young people and adults, should thus rate ourselves. If other items seem more important, substitute them. Then start the scoring. The total, if each item is frankly, fully faced, may humble us to the place where the Great Scorer of our lives may begin in us a work of grace that will make our new year our best year in His service. So may it be for every leader!

### A Genuine Christian

Is my Christian life so genuine that it stands the acid tests of exacting neighbors, Church and business associates? Sometimes our friends will be good enough to indicate to us what seem to be weaknesses in our characters that can be strengthened, kinky faults that can be ironed out, blemishes that can be removed.

Sometimes those closest and dearest to us, however, do not venture into what they feel are the sacred precincts of personality, and we are left to go our way unhelped. But every one of us has **self** which sits enthroned in intellect, emotions and will. It is this merciless monarch, **myself**, which we summon at this time to tell us the truth, the whole truth, and nothing but the truth. It is only thus that this and the other suggested personality tests can be successfully applied.

An author, whose name is unknown, puts plainly the truth:

I have to live with myself, and so  
I want to be fit for myself to know;  
Always to look myself straight in the eye.  
I don't want to stand, with the setting sun,  
And hate myself for the things I've done.

I never can fool myself, and so  
Whatever happens I want to be  
Self-respecting and conscience-free.

### Christian Living

Like unto the first, somewhat, is this second. **Do I** have a definite, unchangeable purpose to exemplify humbly, and wholesomely, but openly, everywhere, the Christian way of living? This test puts us at once into the very citadel of character-making, viz., the will. It is here we go down in defeat or rise to triumph. Is there a prayer in our hearts daily, momentarily, that our wills may be divinely re-enforced by Him who said "My grace is sufficient"? Conscious of the periscope of friend or enemy, just over the hill or around the corner, do I deliberately, determinedly set myself to break the habits which hurt myself and others? And do I desire, above everything else in this world, to know and to do His will, to live the Christian way?

### An Enriched Religious Experience

**Do I** long for a rich, personal religious experience and do I desire to have the ability to enrich the lives of others, not only by worthy example, but by direct, friendly counsel and sharing? This test at once lifts us up and out of the low miasmic marshes of the stinging, deadening criticisms of others into the higher sunny levels of appreciation of the good in human kind and the yearning of souls hungry for Christian fellowships. To register high on this test means my willingness not only to live by the side of the road to be a friendly adviser, but it also means my willingness to leave my house and walk and talk with the one who needs me most as he struggles on beneath his burdens of body, mind, and soul.

### A Virile Church Member

**Am I** a virile sort of Church member, regular in attendance, generous in giving, and loyal to the Kingdom enterprises? No leader of Church School young people or adults has any right to the high privilege of such leadership whose membership in his Church is only a "paper" connection. Those who simply sit or stand and wait may be ornamental hearers, but most Churches need doers, quiet, aggressive achievers. These are they whose intelligent, faithful service becomes contagious.

### A Believer in Young People and Adults

**Am I** in very truth a lover of and a believer in the young people or adults for whom I carry immediate leadership responsibility? Such I must be. If the minute ever comes when I lose faith in these folks and, because of that, my warm love for them drops below zero, that very minute my leadership automatically ceases. To go through the form of leadership under such conditions is hollow mockery. Be great believers and sincere lovers of "just folks" in the midst of all their faults and foibles. This is the investment that pays highest dividends.

### A Booster

**Am I** a booster of the Church School as the Church's indispensable agency in the religious education of young people and

adults? Not loud speakers, but quiet, effective boosters count most. With a firm conviction that young people and adults find in the best religious education procedures of a well-organized Church School something that no other institution can give, it is my happy privilege to say so.

### Trustworthiness and Tact

**Am I** cultivating the twin graces of trustworthiness and common sense which command respect, confidence, and hearty co-operation? Scrutinizing most thoroughly the traits of my personality, how do I score on the much needed commodity of just horse sense? Am I tactful? Do I so order the life that I live and the words that I use that people whom I seek to lead really trust me and believe my message? Is my every-day behaviour a bankable asset or a liability? In other words, my character-credit in the Church School bank should be gilt edge.

### A Willingness to Prepare

**Do I** faithfully prepare for my known Church School duties, and am I intelligent and enthusiastic in the performance of the same? Is it possible that I am "kidding" myself on my shrewdness in bluffing my way? Am I satisfied to simply "get by," or do I conscientiously accept my leadership duties and diligently, delightfully transform these into privileges of a high order, bringing into all my work hard study, cheerfulness, and beneficent good will?

### A Discerner

**Am I** a careful discernor of relative values in the many things to be done, and in the varied abilities needed? The wise leader sweeps the horizon of multitudinous tasks and at once chooses the vitally important ones, and then quickly selects the persons whose skills can be commandeered in the service which spells success for the largest number. Put first things first! Pick achievers!

### A Will to Grow

**Do I** want to grow on my job; have I the ability to do so; and am I willing to pay the price of such growth as will make my leadership most effective? Am I willing to read, to study, to confer? To prayer and planning, let me give myself. Let patience and persistence be mine in full measure. Let me have a yearning to be learning those things whose mastery make me the master of the tasks to which my Church School has called me.

In facing these personality tests, let us be honest with ourselves and pray for the strength of will to be not drifters, but doers, not dilly-dalliers and doubters, but deciders of the upward ways that lead to the heights of happiness, in intelligent and satisfying service for Him. John Oxenham clearly sets the truth before us:

To every man there openeth  
A way, and ways, and a way,  
And the high soul climbs the high way,  
And the low soul gropes the low;  
And in between on the misty flats  
The rest drift to and fro.  
But to every man there openeth  
A high way and a low,  
And every man decideth  
The way his soul shall go.

### Leadership Tests

If the leader of Church School young people and adults desires to follow the check-up on his personality, by a conscientious examination of his fitness for leadership, let him humbly, frankly face these tests now offered, or in any instance substitute others. How easy it is for any of us to take too much for granted. What a fine exercise for any leader at the beginning of the new year, to sit down quietly where for one or two hours, he can reason with himself as to his official fitness to lead others. If he sanely desires to know the degree of his efficiency, he will not get introspective and become despondent. In humility, let him hold his strength and



with high hopes for improvement let him resolve to bend all his energies to turn weaknesses into the strength that achieves for his group and his Christ.

#### Forward Looking

**Am I forward looking in plans and programs, fully familiar with the best?** Many a class or department official "lives from hand to mouth," trusting to snap judgment to announce plans and policies. In these days of educational and business organization, let no one presume to be a leader of wide-awake young people and adults who is unfamiliar with best organizational procedures. Certain old types of planning simply will not produce satisfactory results. The leader must face forward or surrender his leadership to one who will. Journals like this, and best books will point the way.

#### Forceful Planner

**Am I logical and thorough in the presentation of plans?** It is necessary not only to know what plans are best, what successes have attended these plans elsewhere with similar Church School groups, but once a leadership had decided on a feasible program, it should be clearly, forcefully presented to the group concerned. Often failure lies right at this point. He failed to make it plain; therefore, he failed.

#### Both Talker and Doer

**Am I a doer as well as a talker?** He's long on words and short on works. Have you heard it? Once an adult leader gets the reputation for suggesting much and doing little he is doomed to early retirement from office. By the sheer example of energy, others are ashamed to loaf. Talk plus tasks masterfully done—that spells leadership—success with capital letters.

#### The Best, or None

**Am I a firm believer in the motto: "Anything worth doing at all, is worth doing well"?** If the young people or adult group unitedly agrees on some project of commanding importance, then the leadership is bound to give of their best to bring it to a triumphant issue. We remember this motto placed across the front of a college building where thousands of students through the years have been stirred by its axiomatic truth.

#### Initiative

**Am I a self-starter with ability to start others?** A leader whose automotive power is "nil" is no leader. The ability to set on foot a line of organizational endeavor and to generate enthusiasm in a sufficient number of people to put the thing through to satisfactory completion is a mark of efficient leadership.

#### Sincerity

**Am I conscientious in all my proposals?** Sincerity in life and leadership movements is what is expected. No delicate detector is needed. Any earnest, intelligent group of young people or adults knows with X-ray precision the conscience-status of its leadership. The fakir soon fails and ought to.

#### Co-operation

**Are my attitudes and my acts in leadership horizontal or perpendicular?** In other words, do I assume the role of the dictator? When questions arise, am I bossy? Are my methods autocratic? The Church School leader of mature folk must be co-operative in motives and movements. Instead of saying, *ex cathedra*, we will do so and so, the wise leader will announce what seems to be the best judgment of the group. A Tammany tainted Church School leadership will soon be repudiated.

#### Teachableness

**Am I willing to accept the plans or suggestions of others?** Every leader must have a mind of his own, truly, but the unteachable spirit, the obstinate, stubborn self-obsession will ere long bring the most capable leadership to wreck and ruin. A righteous blend of humility and aggressiveness gains best goals.

#### Justice

**Am I fair-minded in my decisions?** To be considerate of the ideas and rights of others is a virtue indeed. A partisan leadership has no place in Church School organization. Even in the elemental primitive mind a sense of justice is keen. Unfairness sows the dragon teeth of rebellion in any group.

#### Perseverance

**Am I a humble possessor of pep with purpose and perseverance?** Of a certain leaders, it was said, "Yes, he's peppy, but he doesn't last." Back of pep should be a persistent purpose. The letters of p-e-p should mean purpose, energy, perseverance. This trio held in humility makes an invincible leadership. How much this combination is needed; a definite goal, a powerful resourcefulness, and a dogged determination to go over the top.

#### Inspirer

**Am I constantly seeking to inspire and use the timid?** No Church School leader is worthy of the name or position who simply hobnobs with those aggressive souls who have a reputation for being on the school's front page. The best leadership hunts out, counsels with, and sets to work those who are not so bold in offering their services. What rare abilities often await such discovery and development!

#### Governor

**Am I a tactful governor of the over-zealous?** It is equally a mark of good leadership to conserve real values in those who need to be held back. Not to dampen ardor but to adroitly channel it is a fine art in a leader. Wisdom and tact of a high order are necessary.

#### Master of Details

**Am I an organizer who masters details?** To see a movement in the large is desirable, but to know all the essential details is a necessity in efficient leadership. Niceties in plans, due consideration even to kinks in personalities, ability to grasp the significance of the insignificant, this is true success in any leadership.

#### Vision-Giver

**Am I dreamer of dreams that come true?** It's one thing to be visionary; it's quite another and a more desirable thing to wed dreams to deeds and to convert romancing into realization. It's the long look and the strong life that puts the Church School leader into the place of power. Then, too, it's a great gift in a leader to envision young people and adults and help them to see big things that challenge to heroic effort and noble achievement.

Any leader of Church School young people and adults who makes good not only checks up on the above traits of efficient leadership, but resolutely sets himself to the most difficult task of complete self-development for the sake of those for whom he carries executive responsibility. Most of all does he desire to make good for the sake of hearing from the Leader of leaders, the well done, thou good, sincere follower.

(Send your problems and questions direct to Dr. W. E. Raffety, 432 Center St., Redlands, Cal.)

## A Letter to the Editor

Dear Dr. Leinbach:

I send herewith an account of an experiment which has proved quite beneficial and well received by the people of St. Paul's Church School.

#### A Different Christmas Treat in the Church School

St. Paul's Church School, Fort Washington, Pa., Mr. Ralph S. Klein, supt., departed this year from dispensing the custom-

ary Christmas treat of candy and oranges. The association of the school felt that the Church's chief function is primarily to minister to the spiritual rather than the physical life of the child. Besides, it was known that the youngsters received candy and oranges at home on Christmas.

This year therefore, books, adapted to the age groups of all the young people in the school were substituted. These books were all purchased from the Literature Department of our W. M. S. The response of the young people to the substitution has been most gratifying. Perhaps one of the chief factors in the success of the experiment lay in the careful selection of every book. Frequently when books are presented to members of Sunday Schools they are indiscriminately selected, but in St. Paul's every book was selected for the particular group for whom it was intended, none the least of which was the selection made by the association and given by them to the superintendent—a subscription to the "Reformed Church Messenger" for 1930.

The books given this year were: For the Beginners: "Esa," "Kemba," "Three Camels," "An Fu," "Esa" and "Mitsu." For the Primary Department: "Call Drum," "Windows to Alaska," "Friends of Ours." Junior Girls: "Mr. Friend O' Man," "Stories from Round the World," "Stories from Foreign Lands." Junior Boys: "Habeeb," "Heroes in Friendship." Intermediate Girls: "Ann of Ava," "The Moffats." Intermediate Boys: "Blazing New Trails," "Pioneers of Good Will," "Frank Higgins." Seniors: "Shepherds," "The Laughingest Lady," "The Emigrants," "The Goddess of Mercy," "The Laughing Buddha," "We Must March."

This Christmas gift from the school not only serves to give the young folks a permanent remembrance, but affords most inspiring literature of the kind that develops character.

—Ralph L. Holland.

## WHY DID THE MAGI FOLLOW THE STAR?

(Also, was Jesus born on the 25th day of December?)

By B. Y. Shearer, Reading, Pa.

First. When the Hebrews were in captivity they got in contact with the Oriental philosophers. As the religion of the Hebrews was different from that of these wise men, it was quite natural for them to examine this new religion. It is claimed that these wise men were astrologers. Naturally everything pertaining to stars was interesting to them.

As they studied this religion of the Hebrews they must have read the 17th verse of the 24th chapter of Numbers, which says: "I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." This was certainly enough to rouse up these men, and by careful study they received light, and when the Star appeared they came and saw.

Second. Was Jesus born on December 25? It is a fact given in history that there had been an eclipse during the night between the 12th and 13th of March several days before the death of Herod. He died between the time of this eclipse and the Passover following. He died shortly after this eclipse. There are 77 days from December 25th to March 12th, and Herod died several days after that, possibly 5 days. This would bring the time from the birth of Christ to the death of Herod up to 82 days.

Now let us get at this time from the other source. When Jesus was born, at the end of 40 days he had to be taken to the Temple for redemption, as he was the first born and a male child. This was necessary. Consequently their journey to



Egypt was started about 45 days after the child was born. Their journey, considering all circumstances, would take at least 12 days. It is the opinion of the best scholars that their stay in Egypt was short, possibly three or four weeks, or say, 25 days. Then Herod died. Add the 45

days, the 12 and 25 days together, and we have exactly 82 days. Thus, if we count 82 days back from the death of Herod, we get to December 25th. This shows that if the 25th day of December is not exactly the birthday of Jesus, it cannot be far from it.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

Prince Humbert, heir to the Italian throne, was married Jan. 8 to Princess Marie Jose, the only daughter of the King and Queen of the Belgians. The ceremony took place in the Pauline Chapel of the Quirinal Palace, in the presence of a brilliant assemblage of kings, queens, princes, princesses, diplomats and government officials.

The number of unemployed in Germany is increasing daily. At present it has reached 2,000,000, of whom 1,770,000 receive relief regularly from the authorities.

Two women were admitted to the Senate floor Jan. 8 as advisers to Senators on the tariff: Miss Ruth Peterson, of New York, a rayon expert, and Mrs. Evalina K. Southworth, of Louisiana, both employed by the Federal Tariff Commission. It was the first time the Senate had extended such a courtesy to women during the consideration of a tariff bill.

The Vermont "disclosure law" under which hundreds of persons have been sent to jail for refusing to tell where they purchased their liquor, was held to be unconstitutional and void at Montpelier, Jan. 7 by Chief Justice George M. Powers in a decision handed down at the opening session of the Vermont Supreme Court.

Confusion resulting from the great variety of traffic signs and signals in use was the cause of more than 2,000 deaths last year, a report indicates.

The Rev. Dr. Douglas Clyde MacIntosh, Dwight Professor of Theology at Yale University, failed to obtain citizenship because he declined to take the oath to bear arms.

Secretary of State Stimson, chief of the American delegation to the London naval arms conference, sent the following radio message to President Hoover after leaving America on the George Washington: "Our delegation is sailing this afternoon with a deep appreciation of the responsibility of the mission with which you have entrusted us and an earnest desire to reach a result worthy of that trust."

Former President Calvin Coolidge, at St. Petersburg, Fla., where he attended a meeting of the Board of Directors of the New York Life Insurance Company, was the principal speaker Jan. 9 at a banquet given for the insurance executives.

Mrs. Neva Paris, of Great Neck, N. Y., well known flier and competitor in the woman's transcontinental derby last year, was killed Jan. 9 in a plane crash near Jacksonville, Fla.

A "message to the American people" reviewing the history of the first decade of the League of Nations and pointing out its achievements has been issued by the National Committee on the Tenth Anniversary of the League of Nations. The message was signed by eight prominent Americans, members of the committee: Jane Addams, Newton D. Baker, Dr.

Nicholas Butler, Mrs. Carrie Chapman Catt, John W. Davis, Raymond B. Fossick, Bishop McConnell and George W. Wickersham.

The State Department has announced that Ambassador Dawes had signed in London the tri-partite convention between the United States, Great Britain and the Kingdom of Iraq as are enjoyed by members of the League of Nations. While there is no specific mention of oil, it is understood that the interests of American oil companies in the Mosul district come under the convention.

Gilchrist Baker Stockton, of Florida, will succeed Albert H. Washburn, of Massachusetts as Minister to Austria. Abraham C. Ratschesky, of Boston, Mass., succeeds Lewis Einstein, of New York, as Minister to Czechoslovakia.

Edward W. Bok, editor and philanthropist, died at his estate at Mountain Lake, Fla., Jan. 9, of heart trouble. His American Peace Award was the most notable contribution to contemporary life. He became editor-in-chief of "The Ladies' Home Journal" at the age of 25.

That the criminal law enforcement machinery of the country is entirely inadequate was the declaration made Jan. 10 by the Commission on Law Observance and Enforcement appointed by President Hoover. The statement was issued by the chairman, George W. Wickersham. Prohibition, auto theft and white slave cases are clogging courts. The President sent the Wickersham proposals to Congress. Both branches will act.

More than 200 leaders of industries of the United States celebrated at Cleveland Jan. 10 the sixtieth anniversary of the founding of the Standard Oil Company by John D. Rockefeller, Sr., and his former associates. Mr. Rockefeller, spending the winter at Ormond Beach, Fla., through a talking picture conveyed a personal greeting to those assembled.

A Gutenberg Bible belonging to the Catholic Seminary at Pelplin, a former province of West Prussia, has been sold for \$110,000 to an American.

Against all competition the Bible remains the world's best seller, says Dr. John H. Ritson, who has completed 30 years as secretary of the British and Foreign Bible Society, which publishes 12,000 Bibles a day. Printed in 623 languages and dialects, the society has circulated 237,000,000 Bibles. In South America it has risen from 41,000 to 505,000 annually.

Reports attributing two deaths and almost a score of serious illnesses in widely scattered points to a rare disease, psittachosis or parrot fever, led Federal health officials Jan. 10 to inquire into points of origin of infected birds, with a view to recommending restriction of their importation.

The "amazing secret British document" which William B. Shearer, the so-called "naval expert," said he discovered and submitted to the Navy Department, was a satire written by D. William J. Mahoney, of New York City, the latter told the Senate Naval Lobby Investigating Committee Jan. 11 upon resumption of hearings. It was intended, Dr. Mahoney said, to stir up anti-League of Nations sentiment.

Edward Stephen Harkness, Yale, '97, of

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New York City, has given funds sufficient to insure the realization of the Yale quadrangle system of dormitories. In providing for this quadrangle system Mr. Harkness is believed to equal \$12,000,000 gift to Harvard University he made some time ago.

One-third of the 6,000,000 population of the Provinces of Shensi and Shansi, China, have perished of starvation in the last 12 months and 2,000,000 more are doomed to certain death before June, according to a recent report. The intensely cold winter is aggravating conditions.

General Jan Christiaan Smuts, former Premier of South Africa, was an honored guest of Washington, June 13, receiving among other things the tribute of the Senate in a 5-minute recess. Later in the day, at the Smithsonian Institution, a 5-volume set of 400 plates of American wild flowers painted in natural colors was presented to the general.

Mr. and Mrs. Henry Ford have been the donors of a \$1,000,000 group of four buildings at the Berry Schools, a Georgia educational institution for mountain boys and girls. The school was founded twenty-eight years ago by Miss Martha Berry, daughter of a Georgia farmer.

Mrs. Theodore Roosevelt, widow of the former president, is visiting her son, the governor of Porto Rico.

The State Department has been informed that visas of passports of Americans who visit Denmark will no longer be required by the Danish authorities.

A great reduction in air-rail passenger rates by the Transcontinental Air Transport-Maddux Air Lines has been made. In the first six months of operation this line carried 4,346 passengers. The reduction of fare has been made by the advice of Col. Lindbergh, one of the advisers of the company.

### A PACIFIC COAST VISITATION

(Continued from Page 2)

Church are staunch friends of our Mission House and their number is increasing. The Third Church and Wilsonville are exceedingly active and the people love their pastor, the Rev. A. Lienkaemper and his companion, who is such a help to him in his heavy work. We were also privileged

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to meet Mrs. Bremer, their good mother-in-law, who is zealous in many good works. Confronting many difficulties, these good people are "carrying on" their missionary work in an heroic way. Rev. and Mrs. Selzer at Hillside have a genial people in whose presence and homes we spent happy hours. Here there is a large group of young people who are active in society and Church work. We attended one of the largest Christian Endeavor meetings in this Church and were glad to note the spiritual tone in worship and work. Our visit in the parsonage was delightful and full of happy reminiscences. Brother Selzer is a "marrying parson." He married "Mrs. Darms and me" in Titusville, Pa., May 2, 1900. He should preserve a good conscience about this, for it was a good and lasting job and brought us a world of happiness. At Brother Scheidt's Church and home we spent a most enjoyable day and "overnight." This genial brother is a country parson with student mind, and an earnest preacher of the Word of God. His people are attentive and active, and his son and daughter artistically inclined, for they are both finished musicians and teachers of the art. Rev. Mr. Scheidt himself is no mean performer on the violin, and "rhythm has not left his system, nor rhyme his head." He is the poet-laureate of the Northwest. From this Church we will have coming to us a somewhat generous legacy for our work and we are anxiously awaiting its transfer. The Church at Tillamook, under the direction of good Brother Wyss, who is superintending it during its pastorless era, is full of strength and promise. A large group of talented young people make up its membership, and many of the adults are active in worship and activities. They are deserving of a good pastor, and we hope their needs may be speedily met. Tillamook is one of the few towns in Oregon

still on the "growing" list. At Salem, Oregon, which completed the cycle of our visitation, we met a faithful group of people who are loyal to the Reformed Church and respond happily to the fine intellectual and spiritual leadership of their pastor, the Rev. Wm. Lienkaemper, a graduate of the Mission House and Union Theological Seminary. This Church, though small, pays its Apportionment in full, and is one of the banner Churches of the Northwest. We owe our deepest thanks to Brother E. Wyss, who graciously chaperoned us on our visitations. Though he is not in the active pastorate, he is constantly engaged in helping out in all kinds of services and noble ministrations. The Mission House has many staunch friends in the Pacific West. Of what we have in the Northwest, we as a Reformed Church might well be proud; for what we have lost because by lack of leadership, we may truly lament; and for what is yet to be ours in the era of growth along the Pacific Coast we may well muster our resources and our strength, and go in and possess the land which has more than gold and oil in it, for here dwell a people who love God and welcome the Christian Church in all of her expanding ministries and life. In this area there are many talented young men who might well be drafted for Christian service. Keep your eyes and your hopes fixed on the unfolding West, dear friend, and back up the Board of Home Missions in its program of expansion on the Pacific Coast. Our trip was a beautiful prelude of cordiality and good-will, preparatory to the fine and happy Christmas Day we spent in beautiful San Diego with our loving wife and son, who had come all the way from Princeton University "cross country" to bring cheer to a mother's and a father's heart.

—J. M. G. Darms, President.  
Mission House, Plymouth, Wis.

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## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fourth Sunday after Epiphany,

February 2, 1930.

Putting God's Kingdom First

Matthew 6:5-13, 19-21, 31-33

**Golden Text:** Seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you. Matthew 6:33.

**Lesson Outline:** 1. The Worldly Life. 2. The Kingdom Life.

The central theme of the preaching and teaching of Jesus was the Kingdom of God. That was the subject of His first sermon in Capernaum (Matthew 4:17). And it remained His constant message. He called men to repentance and faith in God's Kingdom. Echoes of that divine message are found in all of the synoptic narratives of Jesus' ministry, but only Matthew gives us a version of it in which many several parts and portions are woven into one continuous discourse. We call it the Sermon on the Mount. That great sermon forms our present study.

In our last lesson we studied the Standards of the Kingdom as set forth in the Beatitudes. In those gem-like sayings the Master pictured the character of its citizens. And then He pointed out the striking contrast between a life under the rule of Mosaic law and the new life under the constraint of God's love, as He proclaimed it in His message, and as He practised it in His ministry (5:1-48).

Today we continue our study of this sermon. Our printed lesson contains three

passages of it, which may seem to be unrelated. The first dwells in prayer (6:5-13). It forms a part of a larger section of the sermon in which Jesus subjected the current practice of religion, in almsgiving, prayer, and fasting, to a searching criticism, distinguishing the spurious from the genuine (6:1-18). In these verses Jesus tells His disciples how a true citizen of the Kingdom will pray and fast and give alms; not ostentatiously for the applause and reward of men, but for the approval of the heavenly Father, "who sees what is secret." Our second lesson passage presents a new thought (6:19-21). It speaks of the two kinds of treasures that are within the reach of men, and it bids citizens of the Kingdom seek those riches that are eternal. And in the final passage Jesus exhorts His hearers to fling away all worldly anxiety and trust God, their heavenly Father, for the supply of their daily needs (6:31-33). Let men seek first God's Kingdom, and His righteousness, then all other things needful shall be given them. Thus, in these two last passages of our lesson Jesus sets forth the supremacy and the urgency of God's Kingdom. It is the treasure which men must seek first, while all other treasures are subsidiary to it in importance and secondary in interest. Men must put it first in their thought, affection, and effort. Even in their prayers, the first petition must be, "Thy Kingdom come."

Perhaps we can best sum up the various thoughts of our lesson passages concerning the Kingdom of God and its supremacy, by contrasting the worldly life and the life of the Kingdom.

**I. The Worldly Life.** The worldly life seeks and finds its satisfaction and completion in the pursuit and possession of material things. The symbol of such a life is money. That is the cornerstone of its temple, and the key to its treasures.

Now Jesus, according to our records, had much to say about money. He saw the deadly peril of riches—how they blinded the eyes, ensnared the soul, and deceived the heart of man. Therefore, He frequently warned His hearers, in strong terms, against the spirit of covetousness. That does not mean that Jesus condemned or censured the acquisition and possession of wealth. In His Kingdom, poverty is no virtue (as Tolstoi falsely claimed); and wealth, no vice. A man may be like Abraham, rich and heavenly-minded, or like Dives, rich and worldly-minded. Again, he may equal Judas both in poverty and predation, or he may be as poor as Peter in gold and silver and share with him the Mind of the Master. But Jesus condemned in vehement language the mastery of a man by his money. It may be a good servant, but it is a bad master. It makes men slaves of Mammon.

According to the teaching of Jesus two kinds of treasures are within human reach, treasures upon the earth and in heaven. Exclusive emphasis on either of these two results in stunted character. If a man seek "heavenly treasures" to the neglect of all earthly good, he may become a good monk, but he will be a peculiar saint whose life is not patterned after the Master's. And if a man is so absorbed in the quest of earthly treasures that his spiritual needs are forgotten or neglected, he will be a worldling, far from the Kingdom of God.

The danger of the men whom Jesus was addressing was not the neglect of their material affairs in the eager pursuit of spir-



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itual treasures. He was speaking to Galileans, thrifty, energetic fisher-folk and merchants, who were seeking riches with eager haste and forgetting God and their souls in their worldly ambitions. Hoarded wealth among them consisted mainly of rich garments and precious metal. Thieves stole their accumulated coin from insecure hiding places, and moths destroyed their stores of purple and fine linen. To these people Jesus said, "Lay not up for yourselves treasures upon the earth, where rust and moth doth consume, and where thieves break through and steal." And He directed the attention of these successful money-makers to another kind of wealth, safe from thieves and secure against moth and mildew. "But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal."

But Jesus' message is timely in every age. None is more urgently needed today than His gospel of true riches or than His solemn warning against the futility of the worldly life. In every age, it would seem, the material life has enhanced the true welfare of mankind. But never, perchance, more so than in our time when science has given us our truly marvelous civilization. The intellectual, moral, and spiritual interests of life are made secondary. They are sacrificed in order that men may minister to their bodies with all the subtlety and luxuriant extravagance which our age affords. Surely the besetting sin of our times is neither atheism or skepticism, but a practical materialism that is blind to spiritual values. Like the rich fool in Jesus' parable men today talk as if they had a soul, but they live as though they had no other needs and interests than those which money can satisfy. We need not spend our time seeking to convince men of the existence of God and of the reality of the soul. Few there be that really doubt or deny it. Our difficult task consists in getting languid, theoretical believers in heavenly treasures to care for them so supremely that they will "seek them first."

The Master also told His hearers in the parable of the eye, why men prefer the fugitive riches of earth to the abiding treasures of heaven (vs. 22, 23). The eye is the lamp of the body. When it is sound, we see thing aright, but when it is sick our vision is distorted. So, too, we possess a capacity for spiritual vision. The sound soul sees God and the spiritual universe vividly and with alluring clearness. The sick soul can only see obscured images of the heavenly treasures. And with deep discernment Jesus called the sound organ of spiritual vision, "an eye that is single."

Here lies the open secret of spiritual vision. A man may stubbornly close his inner eye and walk in darkness. He may blur and distort his spiritual vision by focusing the eye of his soul on earthly and heavenly things at the same time. Or his eye may be "single," in being centered sincerely and steadfastly on God. When men attempt to gaze in two divergent directions, their eyes become diseased. Similarly, when a soul has been touched by the claims of God, but persists in vacillating between surrender and refusal, it darkens its vision and courts spiritual blindness. But when a soul fixes its inner eye singly upon God, it will see His goodness and His glory. The mysteries of faith will become luminous with meaning, and heavenly treasures will shine with splendor and beauty.

The other parable found in our context enforces the same lesson. It is the parable of the Two Masters (v. 24). The "evil eye" leads to a life of compromise and adjustment between opposing interests, which must end in failure. The "single eye" sees in God the true Master of the soul, whom men must seek and serve with entire consecration.

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II. The Kingdom Life. "Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Men may, indeed, choose either God or mammon for their master. But the service of mammon is filled with anxiety, while the service of God should free men from anxious care and fill them with filial trust. Trust in God is the keynote of the Kingdom life. And anxious care is characteristic of the worldly life. The anxieties of the rich and poor may differ in kind and degree, but both are fretting their lives away in feverish desire. There is no peace nor quietness in the quest of earthly treasures. The fever of gain, the fear of loss, the daily struggle for more treasure and



for new pleasure fill the heart with unrest and worryment. The service of mammon and constant anxiety are inseparably connected. But if we make God our master, our heart is delivered from its fear and fret and fever. That master is our Father, whose children may live tranquilly and trustfully.

Jesus used three arguments to support His claim. First, He argued from the greater gift to the lesser. God is the giver of life and the creator of the body. Shall not His children trust Him to sustain the life of the body by supplying their daily bread? Then Jesus suggested the utter futility of all anxious cares by asking a very pertinent question. "Which of you by being anxious can add one cubit to his stature?" Finally, He bade them note the birds circling above their heads, and the lilies growing in profusion at their feet. If God feeds and clothes these lowly things, will He fail to provide for the needs of His children?

Jesus' argument and illustrations merit our diligent study. The human heart is still troubled about the morrow, and burdened with dark misgivings about the future. In the quest for earthly treasures there is no escape from the torment of anxiety. So long as men seek first food, drink, and raiment, they will be anxious and troubled. Only when we seek first the Kingdom of God and His righteousness will we find the peace and trust of little children living in their Father's house, and trusting Him for the sufficient supply of their daily needs.

#### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

#### February 2—How Many Endeavorers Crusade with Christ? Rom. 12:1-9

This is Christian Endeavor Day throughout the world. The day marks the anniversary of the Endeavor moment. It furnishes a suitable occasion to take a fresh appraisal of the principles and policies of this great organization. At the first its purpose was very simple. It pertained to the relation which the Christian Endeavor member sustained to his Church. It provided for faithful Church attendance, for private worship, reading the Bible and prayer. But gradually these individual religious duties were widened out and came to include duties to the State. It was not enough for a person to be a good Christian, he had to be a good citizen as well. Consequently citizenship was added to the categories of the Christian life. It was, moreover, felt that other relations and activities were expected of the Christian. He had to express his religious life not merely by Church attendance and habits of daily worship, but in stewardship of time, talents and money. Thus the practice of tithing came to be emphasized and the Tenth Legion was formed. But even these did not fully express the range of religious duties. A larger interpretation and a wider application were demanded. The enlarged program was called Crusading with Christ. It included four major emphases:

1. **Worship.** There is today a new interest in worship. For some time the activities of the Church were stressed. The congregation became a beehive of busy workers. Everybody was given something to do. Numerous organizations were set up in order to enlist the activity of the people. The emphasis was put upon works. But of late there is a reaction towards worship. This is a very wholesome sign. It centers attention upon God rather than on man. It seeks to promote the glory of God rather than the welfare of man. We see the evidences of this new spirit everywhere. We have changed the style of our Church edifices and are building sanctuaries instead of auditoriums; we make our Churches more beautiful and artistic and our services more worshipful. In a day

when Church attendance has been declining and interest in the Church has been diminishing, it is a very helpful and wholesome sign when the need of common worship is being recognized. Now we learn this need from Christ. He went to Church as was His custom. He was found regularly in the temple and He taught men how to worship. He was much in prayer; He read and studied the Scriptures and He sang the hymns, the Psalms, of the Jewish Church of His day. Crusading with Christ means being diligent in the worship of God.

2. **Education.** Jesus was a teacher as well as a preacher. The title of Teacher was applied to Him more frequently than any other. The followers of Jesus today will want to give much attention to teaching. We hear much these days about religious education. The program of the modern Church makes large room for this phase of work. Our Church buildings are constructed with this idea in view. Modern methods of education are being applied. Religious education means much more than acquiring a body of religious facts. It is not enough to know a lot of things about the Bible and about Christ or about His Church. The emphasis is not so much on education as upon religion. Religion needs to be inculcated by educational processes. The end of religious education is not to know more but to be more. It seeks the development of character and the regulation of conduct. Religion is a life, and this life must grow and develop. Religious education looks after the proper furnishing of the whole man for the true ends of life. Character is formed more largely through the feelings and the will than through the intellect, hence the proper motives of life need to be engendered and instilled, so that a high type of Christian character may be built.

3. **Missions.** The missionary spirit lies at the heart of the Christian religion. Jesus Himself was a missionary and He commanded His followers to be His witnesses to the uttermost parts of the earth. The missionary task means crusading with Christ. Just as the Crusaders of the Middle Ages set forth to wrest the Holy Land and the Sepulcher of Christ from the hands of the enemy, so the modern Crusaders are carrying Christ's message to the ends of the earth in order to win the world for Him. This is a great enterprise which has not yet been fully accomplished. The Crusaders of the Middle Ages proved a failure, involving the loss of much money and many lives, but the modern Crusade for Christ is a great success even though it involves much money and great personal sacrifice. The great missionary crusades have been carried forward largely by young people. The missionaries have for the most part been young men and young women. The members of the Christian Endeavor Society have rendered great service as missionaries for Christ. Christian Endeavor has gone to every land and made known the message of Christ. Its principles are recognized and respected the world over. This work must be extended until the name of Christ shall be known and honored everywhere.

4. **World Peace.** The Christian Endeavorers are pledging themselves to promote world peace. Too long has the world been organized on the basis of war and hatred and selfishness. The history of nations is one long narrative of bloodshed and carnage. All the while the spirit of Christ has stood for peace, for brotherhood, for good-will. Happily the nations are beginning to catch this spirit. We must all become Crusaders with Christ for world peace. We must hate and denounce war; we must outlaw it and make it impossible for nations to fight each other. This can be done not simply by the limitation of armaments, by building few battle-ships, or by world conferences and treaties. All these things will help, but the funda-

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mental thing to do is to create the spirit of love and good-will, of friendship and brotherhood in the hearts of all people. Christ came to bestow peace in the heart and among people, and only as we seek to make the spirit of Christ effective in the world will peace come o'er all the earth. Young people can do much to bring this to pass. They can crusade with Christ for world peace.

It is along these four lines that a large program of practical service opens up for our Christian Endeavorers. No longer need they stand idly waiting for some nobler work to do. No longer need they despair of having nothing to do. If these phases of work will be adopted as a part of the Christian Endeavor program, a new Crusade for Christ may be started which may mean a new day, and a new victory for the Society whose 49th birthday we celebrate this day.



## OBITUARY

### MRS. FANNIE SNOW

A tribute of love and esteem to the memory of our beloved sister, Mrs. Fannie Snow, of Fairview St. Peter Church, who departed from our midst Dec. 19, 1929. Mrs. Snow (nee Byers) was born Sept. 28, 1839. At the age of 19 years she was confirmed in the Reformed Church, Fairview, Pa., by Rev. Abner Dale. Grandma Snow was a woman of fine qualities and excellent virtues. She loved her Church, and was present with four of her children the last Sunday here on earth; she was loyal to all its interests. She has been a reader of the "Messenger" for 63 years. On June 10, 1858, she was united in marriage to Thomas Snow, who became a member of the Reformed Church also. To this happy union 10 children were born, all of whom are active members in the Church, serving as teachers, superintendents, elders and deacons. There are 18 grandchildren and 22 great-grandchildren and 4 great-great-grandchildren. Her children's children are also very active in the Kingdom work. One grandson, Rev. Doyle Snow, is now preaching the gospel. Her pleasing personality, her devotion to the Church of Jesus Christ, and her noble Christian character, explain the fine quality of womanhood and manhood developed in her children which has made itself felt down to her children's children.

"Blessed are the dead which die in the Lord."

Her funeral services were conducted by her pastor, Rev. Ralph Johnson, assisted by Rev. W. W. Woodburn, of the United Presbyterian Church, Fairview, Pa., and Rev. P. A. McElroy, Butler, Pa. She was buried beside her husband in the Bair Creek Cemetery, Petrolia, Pa., there to await "the resurrection of the just."

—R. J.

### ELDER GEORGE F. KERCHNER

George F. Kerchner, son of William H. and Lavine (nee Laros) was born April 21, 1868, in Lower Macungie Township, Lehigh Co., and passed to his eternal reward Monday, Dec. 9, 1929, at his late home in Macungie, aged 61 years, 7 months and 18 days. In infancy he was baptized by the Rev. Alfred Dubbs, D.D., on May 31, 1868. On March 28, 1885, he took his confirmation vows and was received into the fellowship of Solomon's Reformed Church, Macungie, Pa., by the Rev. Thomas Reber, where he remained an active and devoted member until summoned by death. At the age of 16 he started to teach in the Sunday School and continued to teach various classes until the time of his death. He was the highly esteemed and capable teacher of the German Bible Class for a period of approximately 25 years. He also served in the capacity of assistant S. S. superintendent for a number of years. In January, 1903, he was elected by the congregation to the office of deacon and in the following year assumed the office of elder, which office he served to the time of his departure with the exception of a brief time during which he acted in the capacity of an advisory member of the Consistory, even though he was not an active member. His services will be greatly missed not only in his local congregation, but also in the higher judicatories of the Church. He had been a faithful attendant of the session of Lehigh Classis and Eastern Synod, where he took an active part in the transaction of the business of the Church. His skill and knowledge of Church affairs won for him the distinction of being chosen as a delegate from Lehigh Classis at the sessions of General Synod on six different occasions. He was for many years a devoted reader of the "Reformed Church Messenger" and other Reformed Church periodicals.

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On March 13, 1890, he was united in marriage with Dora K. (nee Miller), of Lyons, Pa., by the Rev. George W. Fritch; to this union was born the following children: Mrs. Raymond O. Iobst, Mrs. George Schappell, Wm. H. and Mrs. George Rabenold, of Allentown, Pa.; Mrs. Herman Jugel, of Philadelphia, Pa.; Rev. George F., of Elkins, W. Va.; Prof. John F., of Cleveland, O.; Oscar, Jesse and Dorothea, at home. Besides these children fourteen grandchildren survive. One daughter, Esther M., preceded him in death several years ago. He is also survived by one brother, Jacob, of Macungie, Pa., and two sisters: Mrs. Wm. Kern, of Zionsville, Pa., and Mrs. Mary Mabry, of Reading, Pa.

The funeral was held on Thursday afternoon, Dec. 12. Brief services were held in his late home and continued in the sanctuary. A former pastor of Brother Kerchner, Rev. E. W. Kriebel, assisted the pastor, Rev. L. G. Beers, in the services at the sanctuary and the grave. The hymns and text used were of Mr. Kerchner's own selection. The pastor preached the sermon on the text, "Not what I will, but what Thou wilt," Mark 14:36. Interment was made in the family plot on the cemetery adjoining the Church.

### ELDER HENRY KILLMER

Elder Henry Killmer was born on July 8, 1860, in Myerstown, Pa., son of the late Henry Killmer and his wife, Guszina (nee Batdorf). He received the rite of baptism in infancy. The hand of confirmation was laid on him by the late Dr. Charles Leinbach, pastor of Tulpehocken Trinity Reformed Church. He was a member ever since. He served in the office as deacon and elder, assisting the pastor in the distribution of the Holy elements.

Mr. Killmer was twice married. His second wife and one son and one daughter survive. He died on Dec. 14, 1929, at high noon. The funeral services were conducted on Thursday, Dec. 19, from his late home at Myerstown, Pa., and at the Tulpehocken, Trinity Church. His pastor, the Rev. Morgan A. Peters, was in charge. Burial was made in the cemetery adjoining the Church. The self-sacrificing, kind, devoted spirit of this servant of the Church was emphasized through the discourse based on John 1:47, "Behold an Israelite indeed in whom was no guile."

### ELDER ROBERT G. HUMPHREYS

The serious illness of Elder Humphreys for a number of weeks before Christmas and through the Christmas and New Year season spread a sense of sadness throughout the congregation and Sunday School of St. Paul's Church, Baltimore. He entered peacefully into his heavenly rest on Jan. 9 at his home in Howard Park. Mr. Humphreys always took an active interest in the work of the congregation and Sunday School. He served as treasurer of the congregation for 9 or 10 years. He was a teacher in the Sunday School. His genial spirit and cheerful willingness to help in all our work won for him the respect and admiration of his fellow-members. His interest in the children and young people will always be cherished by all who knew him. His good judgment in matters of business will be greatly missed. He finished his work at the early age of 48 years, 9 months and 17 days. In his home he is survived by his wife, one daughter, Miss Ruth S., two sons, Stewart G. and Robert Leslie; his aged father, and a sister, Miss Alice V. L. Humphreys.

—L. E. C.

### ELDER R. P. MURPHY

The funeral of Elder R. P. Murphy, of Heidelberg congregation, Thomasville, N. C., was conducted in the Church Tuesday afternoon, Dec. 31, by his pastor, Rev. J. A. Palmer, assisted by Dr. J. C. Leonard, of First Church, Lexington, and Rev. M. O. Alexander, of First Baptist Church, Thomasville. When this congregation was organized by Dr. Leonard over 35 years ago, Brother Murphy was one of the charter members and one of the first two deacons. Later he became an elder, in which capacity he had served a good many years. He was a brother of the late Dr. J. L. Murphy, of Hickory, N. C., who for many years was the pastor of Corinth Reformed Church of that city. He was deeply devoted to his Church and all its interests, but seemed to get greatest joy out of the music of the services. He was a splendid bass singer and was always present to help in that part of the worship. He is survived by his wife, formerly Miss Carrie Harris, his 3 sons: Thoris, Harris and Fred, and 3 little grandchildren, together with 2 brothers and 4 sisters. He had reached the age of 62 years.